

White

I have noted all the changes made and
approv. I think you have taken out
even more than enough Eg. p¹⁵⁰-151-15²
^{& 157.}

Did you mean to take out all of p¹⁶⁰
I infer not from the inserted sentence at
the bottom of p 159 -

I am still of the opinion that an editor
with footnotes giving proof would be better
than expurgation provided we could have
the consent of the missionaries —
I do not like barking out.

Fallor — I think you have taken out too much —

The report is finished and is ready
to be published. Then alone I
will be able to say the book

responsible for its statement. The ~~good~~

Qualitative analysis for the dep.
anions. ^{thorine}
Dep. anions. by wet and dry
then analysis in dry weight method.

by a flat base like the following:

the Aff. of Delegates of which a full copy
is in the possession of the B. & F.

Chrysanthemum

This report is private and is not to be published. Mr. Speer desires to say that he alone is responsible for his statements, and that he accepts full responsibility. The quotations on Page 160 have been disputed. They were not made without authority, however, and their authenticity is being carefully investigated. They were not more severe than the pastoral of the Archbishop of Venezuela, of which a full copy is in Mr. Speer's possession.

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EXTRACT FROM LETTER OF Rev. G.A.Landes, - Dated January 7th, 1910, Sao Francisco.

A short quotation from an article written by a priest in answer to a layman (Roman Catholie) who wrote an article in one of the daily papers of Bahia against eelibacy, blaming his own church for all the immorality of the country, holding that if the Church would do away with the prohibition of the priests to marry, the whole country would be healed of all its immorality. The priest in his answer shows to the outside world just what the moral condition of the country is.

He says to this layman: "Will you do me the kindness to answer me, without passion and without preeonecived notions, why the religious marriage of a deluge of laymen has not had the effect of moralizing them, men, who, notwithstanding their being married, give the most sorryful speetaele of the most developeed libertinism. Is it possible that you, who are so able to give the exact number of priests who are living in coneubinage, from the great knowledge you have of our State, have never heard it said that there is an uneountable number of laymen, married men, yes, twice married, married by the civil authority and by the Chureh, and yet, notwithstanding all this marriage, spend, without exaggeration, large fortunes with women, who by no title or right whatever belong to them, thus giving great seandals to society and to the most shameful injustice to their own wives and children."

RECEIVED

JAN 19 1910

Mr. Speer.

Epworth Seminary,

Epworth, Ia., Jan. 16, 1910.

Mr. Robert E. Speer,

Sec. Presbyterian Board Foreign Missions,

New York City.

Dear sir :-

I have been very much interested in
re
comments I have read on the address you delivered at the recent con-
vention of the Student Volunteers ,entitled,"The Spiritual Claims of
South America on the United States and Canada". I was for seven years
a missionary in South America,having returned home somewhat more than
a year ago, and whenever occasion offers I give addresses on the subject
which was, and is dear to my heart.

Would it be possible for me to get a copy of the above address?
I should be glad to read it,for I believe that your attitude is in
harmony with my own, and I might find in it some helpful suggestions.

Very sincerely,

A. S. Watson.

Mackenzie College

RECEIVED

Under Charter of Regents of the University of the State of New York

Mar 3 1910

New York

President's Office

Mackenzie College

Mr. Sp. S. Paulo, Brazil February 1st, 1910.

Dear Mr. Peer:

I think it will do no harm for you to know that the news-papers have been circulating a telegraphic report of some remarks made by you at a public dinner to the effect that South Americans had neither MORALITY, RELIGION or EDUCATION. We have denied it whenever opportunity offered and it had died out of the Jacobin papers.

The first meeting of the General Assembly of the Pres. Church in Brazil was held in Rio on the 7th ult. with an attendance of 25, including elders and foreign missionaries. It was a strictly Alvaro affair. I do not know what was done; but immediately after a most violent article appeared in the "Independente", the little paper edited by Ernest d'Oliveira, the pastor of the independent Pres. church. It was devoted chiefly to me, accusing me of having written to the Missionary Review that Brazilians were liars, cynics and agnostics and a whole lot of stuff against you and me. He accused me of having poisoned your mind against all South America.

You may have met this Oliveira in Rio. I do not know him even by sight. He is one of Eduardo Pereira's lieutenants.

I cannot imagine what called forth this diatribe. For me it was a blast out of a clear sky. I am told that Eduardo was very peaceably inclined lately, but that Alvaro made an attack upon him the riled the whole independent camp. So far as I am concerned, it was entirely unprovoked. I have not written a line for the Review for years and never wrote the statement quoted. I am sure you have been mis-quoted and have taken pains to say so.

The article was copied by the Jesuit propaganda organ, the "Boa Imprensa", edited by an ex-priest who was formerly a member of the Baptist church, but returned to the mother church. He commented savagely on the article and attacked the whole Protestant missionary force. This the Jesuits are having copied into all the papers over which they have any control. Almost every mail brings me marked copies, sent by indignant friends.

This Oliveira could be put into prison under a law against slander. My friends are bothering me to have it done, more than the article bothers me. I shall let him and his vicious article severely alone.

Mr. Clark writes me that he is sure that Eduardo does not approve of the act of Oliveira; though I am quite sure he has copied and enlarged upon an article written by Eduardo himself about 12 or 15 years ago.

I think the organising of the General Assembly was a mistake. Alvaro, while a strong man in his church, is not a safe man to handle a deliberative body. He schemes and plans with Alvaro in the center always. He will go to the U.S. in March to attend a Sunday-School convention. Have a care with him and Kyle.

I have already written that the Presbytery "Oeste de S. Paulo" refused to allow Coriolano to come to S. Paulo; though we needed him and he wanted to come.

The "egreja Unida" is improving in numbers. Carvalhosa is doing what he can, but sadly needs help. We need a missionary in S. Paulo for the college. I see before me another year of Sunday-school work, which I am not fitted for. It takes too much of my time and energy.

We have been having an extraordinary dose of hot weather. Tanny was obliged to leave suddenly to avoid a break-down. She needed a rest and the hot weather acted so upon her heart that prudence and previous experience made a change urgent and she went off on the "Vasari", with two days notice.

With very kind regards from all in my house to you and yours and hoping the above will not annoy you, I am always-

Affectionately yours,

H. M. Baup

Cable address
Inculcate
Manila.

P. O. Box
437.

Presbyterian Mission
Manila, P. I.

RECEIVED

MAR 2 1910

Mr. Speer.

200, 12, 1910.

Send

Mr. C. F. Ladd,

170 TESLA ST.,

MANILA, P. I.

Mr. C. F. Ladd,

My dear Sirs,
I beg to thank you for your kind letter written on 23rd
and to acknowledge the same in reference to your kind
offer to send me a copy of your "Life of Jesus" and
"Jesus".

The offer is accepted in full and I will be glad to receive
any other offering you may have to make. The book
you sent to me is very good. I have read it
and I find it to be a fine book. I will keep it
as a memento of your kind offer. I hope to get
a copy of your "Life of Jesus" and "Jesus".

Sincerely yours,

Jacob B. Rodgers.

EXTRACT FROM LETTER OF REV. H. J. McCALL TO MR. SPER; - Dated Feb. 15th, 1910.

* * * * *

Shortly after I wrote you last we left Santa Maria, and on our way here had to pass about a week at the Lapa, or Bon Jesus da Lapa. This is where Mr. Chamberlain suffered such persecution a year ago. I enclose a view of the town, and also of the cave where the wonder-working image is the central figure. It is the Mecca of (Brazil) Bahia, and people come from all over the state to fulfil promises and leave wax or money and much as they do in the Church of Bona Fide, Bahia, that we visited together. I got the cave picture before I was known, but somebody passed in front at the time (I gave it a long exposure, it was so dark) and it is not by any means perfect.

[We worked quietly for several days, visiting wherever we found any open doors, and made quite a number of friends with the help of our little girl. Finally on Sunday, our last night there, we had a little meeting, I think our fifth, with these men and some of their families. I was sitting having a rather informal talk on a passage of Scripture when I noticed a group of men come up to the door. I then rose and kept my eyes on them while I continued to talk. One of them shouted out that they did not want any of my preaching there, and that I was to stop it at once or they would break in the roof. I kept on, taking no notice of what was said. In about two minutes the stones began to come, small at first, but gradually getting larger as they got warmed to their work with the help of native rum.

Soon they came through the roof, bringing broken tiles with them, as there are no ceilings in that style of house; it became quite unsafe. Mrs. McCall ran, and I picked up our little girl from her bed. Fortunately only small pieces of tile fell on our heads, but we had to stop about lively at times. They kept it up till they got tired, and during a lull the congregation left. I also went out with the owner of the house to try and get the authorities to protect us, but it was time wasted. We finally found the 'delegado', but he refused to do anything, said he had only two police and that both they and he were afraid as our

assailants were armed, and what wore they against so many. We had to get back the best way possible. The enemy was well rested by this time, and the stones came heavy and fast, the owner of the house had to leave with his family as his sister had an hysterical attack. We would gladly have left, too, but had nowhere safer to go.

Finally we discovered the only safe place was in the doorway between two rooms, and there my wife and daughter sought refuge, covering their heads with some skins of wild animals that I had bought? About midnight, the man with terrific yells and a rush against the door finished their work on that house, but that same night they attacked other two houses of those who had been at our meeting, and did equal damage to the roofs.

After a while we tried to get some sleep. The bedroom roof was all broken in and the bed covered with stones and tile, but I had my hammock and my wife and baby slept on the floor (earth) on those skins. They have been so nervous ever since that I hate to leave them even for a night. Every short or unexpected sound makes them uneasy. The believers there are brave about it all and are holding weekly prayer meetings. I hope to go back there again after a couple of months alone, as we have what seems to be the beginning of a work about 14 leagues from the river at the Lapa. We have several friends in Carinhana, but they are mostly afraid of the political chief, and while he also is very friendly and visits us, yet he seems to be afraid of the people and never comes to a meeting. To get anywhere from 10 to 20 inside, and an equal or larger number outside. But it is slow work. However, I am hopeful that before the year ends we will see some fruit.

You ask about the priests. They are not so famous for their number as for their profligacy in this part of the country. Here we have one. He is a confirmed drunkard. They say he can drink more native rum than any man around. He is living in sin with a woman he called his niece when he came to the place two years ago. He got another priest to baptize his second child just three months ago. He used to be a gambler and was the companion in sin of our Cannavioras Eldor Gastao, a few years before his conversion. He is working his

hardest against us, fills his people with all kinds of lies about us, and then keeps in touch with the men in drinking fellowship, and with the women in the confessional. This is one of the most fanatical places for religious festivals I was ever in. Processions, fire-crackers, clanging of bells, and all this with a drinking profligate priest in front, in wonderful ecclesiastical robes, then the young ladies dressed generally in white, carrying banners, and then several images, borne by members of the , then a band of music. As they get the whole town out to see the show, one feels like *Jeremiah* on these occasions, and with him says, "Oh that my head were waters and mine eyes a fountain of tears."

At the Lapa there are two priests (Spanish friars.) At Urubu there is another. Up the Correntes there are two more. Then at Monte Alli there is another. Gamaria 2, S. Francisco 1, and back in the country small towns there are numbers, but I can't get the exact statistics just yet.

There are few, owing to the fact that they each want as large a territory as possible, and there is a dearth of young men studying for the priesthood. But the Carinhanha priest is typical of the lot. I read some interesting articles in a Bahia paper some time ago, written by priests, and making a public propaganda of the evils of celibacy. One said that at least two-thirds of the priests in this state had women and families. He might have included the other third in the first proposition. The "Malho," a Rio illustrated paper, had a picture of Padre Cyriaco of Lage, near Bahia, and cloven girls, mostly very young, that he had seduced. Public opinion in this case was aroused to such a pitch that he was forced to marry the last of the unhappy group and to pay 1,000,000 to two at least of the others. Then, of course, he was suspended from orders, not because of his treatment of the girls, but because he had married. A priest can have publicly several women and families by each of them and still say mass. The Bishop only disciplines or suspends when they marry.

Nearly every week one hears of fresh scandals, and then you can

imagine with the lax morals on the part of the women how many others are never heard of.

But I reckon I have enlarged enough on this subject? I am sorry to impose this calligraphy on you, but my typewriter catches and I can't get it fixed here. I hope you can understand at least some of this. In this district from present observations I should say the percentage of priests is one to 5000 population.

Written from Cariacica, L. da Bahia.

February 16th, 1910.

Rev. Cleland S. McIface, A.B.,
175 S. Oxford Street,
Brooklyn, New York.

My dear Dr. McIface:

Mr. Speer's reports on his South American visit were received yesterday, and I have sent a copy to each member of the Board. Before starting for Scotland, Mr. Speer requested that as soon as the reports were published copies be mailed to all the missionaries, and to the names on a list which he left with us. We have also a considerable list of those who wish to receive copies of the report by purchase or otherwise, and this list is being increased almost daily.

Acting upon the judgment of the members of the Council, however, I am not sending out any copies beyond those sent to the Board, pending the report of the Committee on South America, to which, as you will remember, the matter of the distribution of the reports was referred by the Board at its last meeting, and I should like to request that you arrange a meeting of the Committee just as soon as convenient.

Three letters from South America have referred to telegrams sent to that country regarding Mr. Speer's addresses, one of which was a letter from the Rev. Mr. Vanorden of Southern Brazil, and which I sent on to Mr. Speer without retaining a copy. I am enclosing extracts from the other two.

Yesterday the editor of the "Literary Digest" called me up on the phone and desired to have a copy of Mr. Speer's address at Rochester, a report of which they had published in the form of an extract from

Dr. McAfee - 2.

the "Cumberland Presbyterian" without verification and with statements being challenged, the editor was after the original document, which we were unable to give him.

We thought it would be well for you to know these facts when your Committee was reading over the report.

I remain,

Very sincerely yours,

Acting Secretary.

Inclosures.

March 12th, 1910.

The Rev. George Alexander, D.D.,
47 University Place,
New York City.

My dear Dr. Alexander,

I have just received the enclosed letter from Senor Alvaro. If he sails on March 18th, he will not reach New York until the first week in April. What suggestions would you make as to his visit? We might receive him at the Board meeting on April 18th, or Mr. Van Norden might be willing to give an evening dinner. A fuller conference could be held with him by the South America Committee and Council. The Presbyterian Social Union might be willing to have him speak briefly at one of its dinners. We can, of course, arrange for his reception by the General Assembly, and could arrange also a few Sunday appointments in our churches. He does not speak English nearly as fluently as Dr. Ibuka, but would evidently have some prepared addresses. I shall write to Dr. Chester with reference to his meeting the Southern Executive Committee and also the Southern Assembly. Mrs. Speer and I will be happy to have them in our home as much of the time as they will find it to their convenience to stay with us. Can you suggest any additions or subtractions?

With reference to my report on South America, I have asked Dr. McAfee and Dr. Fox and Dr. McDowell, of the South America Committee, to mark all the passages which may have caused them any apprehension; and have sent copies to Dr. Boyce of Mexico, Dr. Kylo of Brazil, Mr. Miles of Colombia, and Mr. Schmalhorst of Chile, who are now in this country, asking them whether, in their judgment, there are any statements in the report that it would be wiser to eliminate, in view of any possible evil effects in case the state-

March 12th, 1910.

The Rev. George Alexander, D.D.--Page 2.

ments should be made public; and I have suggested to Dr. McAfee and Dr. McDowell that they read the portions of your report on Brazil which are printed in the Annual Report of the Board for 1904 and which are as plain and positive as anything that I have ventured to say. Probably, however, such a special report as this might fall into the hands of some who would never see an Annual Report of the Board, and it is certainly wise to say too little rather than too much, although anything at all that is true will inevitably give offence to some. Would you let me know whether you have noted any statements which it might be wiser to omit?

Dr. White has given me the letters regarding Dr. Lane's relations to the South Brazil Mission. However the matter may stand on the records of the Board, it is the simple fact that for many years Dr. Lane and the Mission have acted in entire independence of one another, and a resumption of full Mission relations on his part, which I think for many reasons would be an excellent thing, will call for considerable tact on both sides, both as to the reestablishment and as to the continued maintenance of the relationship. I will look up as soon as I can the correspondence which was in Dr. Ellinwood's hands, covering the establishment of the present status.

Will you kindly return Senor Alvaro's letter?

Very cordially yours,

271 Gibson St., Lowell, Mass. ~~RECEIVED~~

March 14th, 1910.

Mr. Robert E. Speer, Sec'y,
156 Fifth Avenue,
New York City.

My dear Mr. Speer:

I received your letter of the 11th inst. two days ago, but the copy of your report did not come until this morning. I have examined with special care pp. 1-59 and 141-179. I have run a pencil mark through the sentences and paragraphs which I think would give offence, or be used against our work in Brazil. I have watched the papers to see what you would say of your visit. The Boston Transcript gave a column report of an address you gave in N.Y. if I remember rightly, and I have seen short reports of your address at Rochester. These all indicated that you sought to justify Protestant missions in South America by showing the large percentage of illiterates and of ~~xxx~~ illegitimate births rather than by laying emphasis on the prevailing irreligion, the disease of which the former are only symptoms. You were not responsible for the newspaper reports, so I anxiously awaited the official report to know the truth.

The first intimation that cable reports of your addresses had already reached Brazil and had caused comment there, was the paragraph in Mr. Clark's letter which I sent you last week. The Brazilian people are very patriotic and hyper-sensitive to such criticism on the part of foreigners. Any one who wishes to retain their goodwill cannot criticize their country, their customs or their institutions. The Protestants are if anything more sensitive than any other class.

When we come to the Jesuits and to the Romish hierarchy generally, the danger is still greater. In recent years they pretend to see in the Monroe doctrine, in our big navy and in the Panama canal a deep plan on the part of the United States to control if not to conquer South America and they assert that all American missionaries are emissaries of the United States Government, the advance agents, preparing the way for this control or conquest. The evident purpose is to turn the people against us.

Then since the division in 1903, some of the less scrupulous of the Independents have tried to create the impression that all Brazilians who did not go out with them, had compromised their moral and civic as well as their ecclesiastical independence. Dr. Porter in a letter received last week, says that he is glad that Sr. Alvaro is coming to present the needs of the work, because, on account of the vigilance and almost espionage of the Jesuits and Independents, ~~that~~ the missionaries cannot write as freely as in former years.

There is in S. Paulo a German Jesuit, named Kruse, who spent several years in the United States and has been long enough in Brazil to speak and write Portuguese well. His business seems to be to read the American publications, especially all missionary reports, and turn everything against the Protestants. Now if your

report, as it stands, reaches him, he will come out with most indignant articles, attacking you and holding up to scorn ~~your~~ your references to the illitteracy and immorality in Brazil, denying your charges wholesale, and end up by ~~ringing~~ ringing the changes on our lynchings, negroe-burnings, white slavery, Mormonism, easy divorces, graft, drunkenness &c. and ask whether an American has any right to throw stones at Brazil. And the worst of it is that he will be able to stir up resentment among all classes, even among the most rabid anti-clericals.

I am not denying the truth of your assertions. I suspect, however, that the school people in their anxiety to impress upon you the importance of their work, have described the Brazilian schools in extreme language which I saw nothing to warrant. For instance, you say near the foot of page 13, "The great mass of the school population is getting no education at all". This is extreme and I do not think it warranted. But even if true, it is not wise to say it.

It is not good policy to place an arm in the hands of an enemy, for we may rest assured that he will use it against us if he can.

I have not touched those parts of the report which treat of the countries other than Brazil.

When you come (p. 48--) to treat of the raison d'être of Protestant missions in South America you assign the first and most important place to the prevailing illitteracy and immorality. I would either leave them out or treat them in short paragraphs at the close. I have never touched upon either in public addresses on Brazil. The great and fundamental reason for missions in South America, the only one that appeals strongly to me, is that the Romish Church has not taught Christianity. While I do not deny their existence, the cases where men have come to an experimental knowledge of salvation through the Romish Church alone are so rare that they need not be considered. The great mass of the people know nothing of the New Testament doctrines of grace, save as they have learned them through the Protestant missions.

For fear you will not understand my note on page 13, I should explain that this man probably meant nothing more than to please you. Such remarks are not to be taken too seriouly. The prevalence of untruthfulness appears to me a graver fault than the illitteracy. The only cure for this as for all other social and moral evils is the Gospel of Jesus Christ.

In conclusion, I am strongly of the opinion that the report as it stands should not go out; it will be used to place you and the missionaries in a false light.

So far, and in proposing excisions, I have considered only the susceptibilities, the race and national pride, of the Brazilian people. There are other things in the report I would like to see omitted if you prepare a new edition. Too much space, relatively is taken up with the school work. The chief end of missions is ~~evangelization and of this you say~~

evangelization and of this you say very little, indeed, you saw almost nothing of it in Brazil, and the small space given to its consideration seems to imply that it is not of prime importance. I am sure that you do not intend to give such an impression.

You will probably think that there is personal feeling behind it, but I cannot help saying that it were better to omit much of the fulsome praise of McKensie college, Dr. Lane and Snr. Carvalhosa. It will be called "whitewash" and accomplish no good. It will only serve the uses of the proverbial ~~red rag~~ "red rag".

In many ways it would be as well not to issue a report. It is expected from you, I know, but it is a question whether it will do much good in the end.

In a sense mission work in Brazil is a great battle between the Romish hierarchy and the forces of Protestantism, and for a report of this kind to fall into the hands of the enemy, disclosing plans and arrangement of forces is of more value to him than the reports of scores of spies. My experience was that the work progressed more rapidly when nothing was published about it.

Your last chapter (pp. 148--178) could be revised and published in the Missionary Review and in pamphlet form and do great good. A copy should go into the hands of ~~all~~^{each} the delegates at the Edinburgh Convention.

In the revision I would say (under the new 4. p.153) that the final alternative is not Romanism or Protestantism, but Protestantism or infidelity.

It would also be a good thing if you would write a short article saying all the kind things you can of the Brazilian people, praising their kindness and hospitality, the material advance in the large cities, the scenery, the zeal and work of the Brazilian churches and their efforts to provide a ministry. Let me know when and where it appears and I will send copies where they will do good.

I trust that I have made myself clear, if not write me again.

I am sincerely yours,

John M. Kyle

P.S. I return the copy of the report in this mail.

Box 55

Williamsburg, Va. Feb 15/40

Mr Robt. Estes.

Dear Sir

My dear Bro. The next topic for discussion in our brotherhood meeting is your address at Rochester Convention & some criticisms by Roman Catholics on it.

I have but little beyond a bare statement of what purports to be facts about the controversy & I want to know if you can send me some copies of the address & criticisms - & any other data you can - my brotherhood consists largely of College boys (some married) & am particularly anxious to furnish them with all possible help in the study of this question which interests them. Last week we had another discussion "Mr Fairbanks in Rome" & it proved most interesting.

I have ordered Dr S. R. Gammons recent book on Brazil. Enclosed

These are vital questions now to our country, about what is taught so many millions of our population - Thanking you in advance with kindest regards & heartily God bless you & your sweet mission - I am cordially yours R. L. Walton.

March 18th, 1910.

Mr. Edward S. King,

Guildford College, N.C.

My dear Mr. King,

I returned from Scotland last week and found your letter of February 8th awaiting me. You ask, "In your opinion has the Monroe Doctrine in any way been a means of retarding civilization in Central and South America, and is there any reason why this policy should be abandoned?" I do not believe that the policy of the Monroe Doctrine should be abandoned. I think that the United States, at the time the doctrine was declared, only discharged a great duty which it owed both to the Latin American Republics and itself, and the policy of the Monroe Doctrine is still a good policy.

The other part of your question is very difficult. There are some who would contend that if some parts of South America had been allowed to pass under British or German rule they would be more advanced in civilization, that is, in their moral and commercial development than they are. The Guianas, however, which belong to European Powers, are not, I suspect, any further advanced than other South American countries, and the South American people as a whole might not have made the progress which they have made if they had been subject to foreign domination. They desire to progress. Their best people are aware of the backwardness of the masses of the population. What they need to carry them forward is not European political control, but the moral character, the popular education and the religious faith which can come to any people who have not those not through the form of its government, but through moral agencies. Wherein the Monroe Doctrine may have retarded the progress of South America might be in the fact that we have given it so exclusively a negative form, have warned off other peoples, but have not ourselves given the friendly help which is needed. The chief development

March 16th, 1910.

Mr. Edward S. King-Page 2.

which has been made in South America has been in Brazil and the Argentine and Chili, and what help those countries have had from without has been from European immigration and European capital rather than the United States.

Very sincerely yours,

Dictated March 16th

RECEIVED

MAR 2, 1910

Mr. Speer.

W

Wooster, Ohio, Mar 15th 1910

Mr. E. Speer:

Cor. Sec. Bd. F. M. Pres. Ch. in U. S. A.

157 & Fifth Ave.

New York City.

My dear Mr. Speer:

Your letter of Mar 12th came on Sabbath; and I have complied with your request regarding your report on South American Missions.

Let me say, please, that just before I left Mexico, some of us were almost ready, from the jubilant attitude of El Impresario, El Pajz, The Mexican Herald etc. etc over your address in Rochester, & with asking for an authentic copy of the address, as these papers took the ground that you had given away the cause of Protest and Missions in R. C. countries. Now the case seems to be on the other side; and I am glad indeed that the Latin American countries will have a hearty advocate in you for

life; and that the attention of the Church will be called emphatically to conditions in purely R.C. territory.

I have gone over your report very carefully; and I concur conscientiously that in stating the case of Brazil, Chile, the Argentine, Colombia, and incidentally Peru, Bolivia, Ecuador, Paraguay etc you have stated neutrals ~~as~~ at the same time. In no way, to my mind, is the character of the R.C. System as such so emphatically set forth as by the fact that wherever ~~she~~ to her work unsuited she has everywhere produced exactly the same fruits. The system is essentially bad; and where she is supreme only evil results.

In speaking of the report—in detail, all you say is true—yes you might have put the case much more strongly, and yet have been far within the truth. A danger in speaking of such a subject is that one may not maintain consistently the distinction between the R.C. Ch. as such, and the nation, the people, dominated by Rome. It is difficult to do this sometimes; and in a few cases you have slipped into the first. Not the following instances—

and I believe you will agree with me. On pg 13 you speak of the schools in Chile. I have no doubt what you say is absolutely true - it could be said of the schools in Mexico. I notice you leave it indefinite as to what country you refer to - yet that statement would be extremely offensive to the Latin American. You can say all about the ignorance and degradation which has resulted in Latin America from the Spanish invasion, and you will be cheered to this echo; but to cite a concrete case differently and I am sure it would be offensive to all Latin America.

Again on Pg. 94 you speak of the corrupt politicians in Colombia, and all you say is true - true of all Latin America. On pgs 93 & 95 you lay the blame for moral conditions on the R.C. Ch. whereby right it belongs; and naturally her corrupting influences was affected the character

of her public view; but pg 94 no
it stands would stir up hostility
to Protestant missions in all
Latin America. Once you speak of any
class of men as the government does in
Columbia it becomes personal; and
therefore hurtful.

On pag 106 I mark a few sentences
as of doubtful application and for
the reasons given as to statements
on pag 18.

Again on pags 144-145 you give
a series of comparisons between the
American woman and the Chilean
woman. It is an old saw that com-
parisons are invidious - especially is
this true where the comparison is be-
tween Latin-American and Anglo-
Saxon. This one comparison would
make your report extremely offe-
nsive, even though in every other
particular it might be most ac-
ceptable to the people of Latin-Ameri-
ca.

I notice what you say on mission
problems - and they are the very prob-
lems we are threshing out in Mexico

- in fact the problems are the same the world over - and call for high qualities especially for abnegation and strong faith on the part of the men who are in the thick of it. More, I am glad after your impression with the uniformity of the position of missionaries on principles which are vital in character.

With the exception of the passages I have indicated I have failed to note anything which will be offensive to the Latin-American peoples. What you say of the Romish Ch. and of the priesthood is said every day in Brazil; and the qualifying adjectives are not so mild as are yours. While it would not be prudent for a missionary on the field to make the statements you have made, I believe it is but justice to them throughout countries, and to the missionaries working without them that you should speak in no uncertain terms on your return from South America.

Missions in R. C. Countries have all along been getting the short end of it; and have neither the moral or financial support on the part of the ch. & which they are entitled.

Cutting out the passages I have indicated; and making the necessary changes in phrasology I feel that your report will do good in the church at home - and that it ought not to be buried down. It is high time your brave words were spoken in the face of a half-hearted, if not un-biblically church where Missions in R. C. Countries are concerned. It perhaps would not be well to circulate it among the native Christians of those countries; but it will brace the missionaries of our ch. to know how you view this work; a shock to the church at home might do it a lot of good; and lead our people to do some serious thinking.

Mrs. Boyce has not been so well for two days but is now better. She sends regards to you and Mrs. Spur, and joins her young as ever

Isaac Boyce

W
BRIGHTON HEIGHTS REFORMED CHURCH
NEW BRIGHTON, N.Y.

RECEIVED March 16th., 1910.

Mr. Robert E. Speer

New York City

My dear Mr. Speer:-

Monday is still a grateful memory on which I enjoy dwelling. It was a great pleasure to me.

In the books which I have there seems to be no full text of the Pope's Encyclical which you wish. But Dr. Beach states in a foot note in his Protestant Missions in South America that the quotation which he gives from it is put in by himself. So I have asked him to let me have either his copy of it, or give me the authority upon which he used it.

I have read your report carefully. And my heart is grateful to God that you of all men have seen and realized the truth, and are now ready to lay it before the Church. The chapter on the justification of Evangelical missions in South America is the strongest presentation of it that I have ever seen or heard by any of even the oldest missionaries. It is much more powerful than Dr. Gammon's, of which we were talking. With everything in the whole report I heartily agree, after having seen it as a boy and as a man in São Paulo. I regret one or two of the statements that the lady missionary in Chile ^{Q.144} saw fit to use about the women of that country. She has made no reservations or qualifications as to class or conditions. And I fear that some of the ladies of the Chilean ^{Church} will feel that such a sweeping generalization does not entirely state facts. Aside from this I feel that the whole report should be put fairly before the Church. Either it is wrong to do missionary work there, or it is right. If the latter, then all questions and doubts should be met with the whole truth. And this you have magnificently set in order.

If I can serve you in any way, it will be a pleasure.

Cordially yours

Wm. C. Huntington -

W

Verona, A.J.

March 19th, 1910.

WECO

AR 2-

Mr. Speer

Mr. Robert E. Speer

156 5th Ave,

New York City

My dear Mr. Speer:— Your report is extraordinarily fair. I think you strike the very happy golden mean between the ultra-protestant and ultra-romish positions, and you are right in saying that what you write is well within the limits of your accumulated evidence. You write more too strongly and at the same time I would not have you write less favorably of the South American situation.

Of course if there is decided uncertainty with regard to the authenticity of the pope's communication you quote on p. 160, it would be the better part of wisdom to have a corrected edition. In that case it ~~would~~ might be well to make the reference to the Passionist Fathers so that they could not be identified.

But I think the feature which could be taken exception to with some justice is the comparison of woman on pp 144-5. It certainly is not fair to the Brazilian, and I hardly think

there can be enough difference in the womanhood of Brazil and Chile to make it fair for "the Chilean woman". Most of what is said is true in general only of the lower (or servant) classes in Brazil. Of course much of it is true of some women in other classes but not generally so, the statements are too sweeping.

"1"- In Brazil I think the percentage of virtuous women is remarkably high, especially when one considers that the general tone of morality is so immoral.

"8"- Is the attitude of a woman toward a foreign lady whose advice is very strange to her. It is not the attitude she takes to a cultured woman of her own race.

"14"- Is the one remark that can be applied most generally to the Brazilian woman or family, and is very true.

If you are going to make a corrected edition the following slight changes might be made:-

p. 142, Bahia also has an Anglican church,

p. 54, line 5, Eschuela should be Escola, and if the title "Rev-" were used instead of "Rev." when mentioning pastores of the national church it would help impress

the home church that there is a national church of some proportions.

The report is so fair and so timely, let me urge its immediate & widespread advertisement & circulation, before the mission study classes finish their year. In no other way can the Board more wisely & more reasonably help the cause of Christianity - throughout South America and stand by their hard-pressed missionaries in that field. Kindly bring this paragraph to the attention of the Board particularly.

Is your cousin, Mr. Cook, making any use of his Brazilian photographs? or are they available for use in lectures and pamphlets &c?

I suppose you would prefer not to give me permission to send the report to mother under the same restrictions?

Have you been able to get hold of Bartoli's ^{original} ~~original~~ ^{copy} about the authenticity of the Pope's communication?

Pardon this lengthy letter.

Very sincerely yours

Rich Chamberlain.

~~RECEIVED~~
~~THURSDAY~~
Mr. Speer

Sp 2766 Pratt St. Bridesburg, Phila.

May 21 1910
RECEIVED

Mr. Robert E. Speer.
156 Fifth Ave. N.Y.

May 23 1910

Dear Mr. Speer:

Yours of the 11th arrived on the 13th and I answer you that I shall be glad to have the privilege of reading the advance copy of your report on S.Am. I have seen press reports of your addresses, and I have seen stronger statements than I ever made, though I have always held that our first call is from our sister Republics, and that the need there was as clamant as from Japan, China, India, Africa or Korea.

No where is there a living Christ presented. Every where is the ignorance of that Christ. The Creator is exalted above the created. Christ is a babe in the arms of a life-sized saint - or he is a dead Christ on the cross: never the Christ of Power of Mercy who saves now, who mediates now.

I have seen no reference in your addresses or in any books on Santiago to a Rock relief in the Compascua Church there: It is of the Christ in Glory, far away, the mother near the edge of the heavenly plain hearing the supplicants

prayers and despatching messengers
over the precipice to the flames
of hell below, when one and
another are taken from ~~torment~~
while their companions in ~~torment~~
are left in the agony of despair
to remain till such time as they may
be rescued - That is South America -

The above is not what I intended to
write, I intended to say ~~that~~ I am
glad you speak things as they are.
I am never afraid of the truth -
and then - that your Report has
not yet arrived, I have been

transferred to this place and am
working here in the same Presbytery.

I am a little now some breathe,
also with abundance of work.

Will you have a copy of your
report sent to me here, I will look
it over, also have my wife and then
discuss it with Dr. A. T. Jackson who
frequently comes out.

Thanking you for this Consideration.

Very Respectfully yours

W. L. Schmalhorst.

W B

1526 Lexington Ave., Indianapolis, Ind.,
RECEIVED March 23rd, 1910.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York, N.Y.

MAR 25 1910

Mr. Speer.

My dear Mr. Speer:-

In accordance with your request, I have read with great care the copy of your proposed report on your visit to our Missions in South America, and am returning said copy to you by this mail.

Mrs. Miles and I were very much interested in this report, and were pleased beyond measure with the breadth of view and depth of insight you manifest in it in your treatment of the religious and moral conditions in South America at the present time. I need not say that your view as set forth in the report coincides completely with the opinion we had formed out of an experience of more than twelve years' connection with the work in "the neglected continent".

In your treatment of the moral and political conditions that obtain in South America, I feel that you have stated the case conservatively, and certainly in the kindest spirit. Without going into these matters to any great extent, I might state in confirmation of some things you say, that I have in my possession a printed copy of a table of vital statistics of Barranquilla for fifteen consecutive years, in which it appears that the illegitimate births during that period were 71.4% of the total births. This table was prepared from the church and municipal records by "Father" Revollo of the parish of San Miguel, with no reference to moral issues, and was published in one of the secular papers of Barranquilla. I may state that I think this percentage higher than the average for all Colombia, but there are doubtless many other places in that country that can duplicate it. When to this you add the fact that many of the priests are treated for the most loathsome venereal diseases, as I have on the testimony of a physician of high standing and reliability, and that, as I was informed by a person in a position to know the facts, the majority of the prostitutes in Bogotá have owed their first fall to some priest, it must be clear to any one that it would require very strong statements to exaggerate the moral conditions

and needs in the countries covered by your report.

I also consider your statement of the political conditions and antecedents as quite fair, with the possible exception of what refers to Colombia; and, even in this case, any defect would consist in what you leave unsaid, and not in what you say. Still, I do not feel that you could have said in your report what is a fact of which you doubtless are aware, viz.: that the triumph of the reactionary element in Colombia that has brought about the lamentable conditions that have existed for years in that country, and the continuance in power of that element, was due largely to the unjustifiable interference of our own nation in the domestic affairs of that unfortunate land. I appreciate that this is a matter that could not be prudently included in such a report as yours, yet it ought to be taken into account by our people in forming a judgement regarding Colombia's fitness for self-government.

I suppose, however, that the question is not one of the justness of your conclusions and the fairness of their presentation, but what the possible effect of giving publicity to these judgements might be. In this respect I can only express my personal opinion, which, I am free to confess, might not be correct.

Naturally some persons in all the countries you visited would find their pride, of which the South American has an abundant share, wounded by the thought that it should be known outside that conditions are as you have represented them; but no one could take reasonable exception to your statements, except those who wished to deliberately deceive people into thinking that things are not as they are, as in the case of a recent issue of *The Catholic Standard and Times* of Philadelphia. But, on the other hand, the very fact that conditions are known outside, might operate to help on a movement to correct such conditions. As an example: Some eighteen years ago conditions in the Bogotá municipal cemetery were indescribably bad. The church and city authorities knew they were bad, but nothing was done to correct them till they were "written up" in a European periodical copies of which reached Bogotá and came into the hands of those who were responsible for said conditions. Then things were improved.

Again, I feel that there should be set over against any adverse feeling that might be aroused by giving publicity to your observations and conclusions, the decided encouragement to missionaries

and native evangelists that will result from the knowledge that you fully appreciate the needs of South America, and her claims upon evangelical Christianity; and that you have had the courage to present those needs and claims to our Church with no uncertain sound. I have felt for years that our missionaries in Roman Catholic countries have needed just such a statement from the representatives of our Board. There is a very widely-spred impression in our Church that work by evangelical missionaries in Roman Catholic countries is an impertinence that smacks of extreme narrowness and bigotry, and is a great waste of consecrated money; and sometimes our missionaries in Latin lands have been tempted to fear, because of the great disparity in number of workers sent out and the absence of secretarial visits, that even our Board shared in that conviction. I feel that nothing short of a new baptism of the Spirit, will do more to encourage and enthuse our workers in Latin America, than will your clear, comprehensive and forceful statement of your convictions and recommendations to the Board, as set forth in your report.

Without going into the matter further, and tiring you with additional details, I would state it as my personal conviction that, in spite of any temporary flurry of feeling that might result therefrom, your report ought by all means to be sent out to our workers. And I might add that it would be a mighty blessing to some of the ministers and leading laymen of our home Church to have the opportunity of reading and pondering what you say regarding moral and religious conditions where Roman Catholicism has held undisputed sway.

Thanking you for the opportunity you have given us of seeing your proposed report, and hoping that it may be given the same circulation as is customary in the case of such reports, and that we may have a copy to keep, I remain,

Very sincerely yours,



BIBLE TEACHERS TRAINING SCHOOL
541 LEXINGTON AVENUE
NEW YORK CITY



April 5th, 1910.

RECEIVED
APR 7 1910

Mr. Speer.

Dear Mr. Speer :

The writer of this was with us a year after leaving the Roman Church. He was educated here in Brooklyn, having gone to the High School. His mother, strange to say, was a raging Methodist once, but is now a very ardent Roman Catholic. He was for seven years in South America. He is a most interesting man. Wish you could get in touch with him. He might do perfectly splendid work yet in the line indicated.

Kindly return the paper if you have no use for it.

I hope that occasionally you may breathe a prayer for our success in this great enterprise of establishing the School. If we could a thousand vital friends, each of whom would give us \$1,000, we could revolutionize religious education by making the Bible the most important factor in the training of workers for any field. I believe I have your sympathy, and prayer.

Very sincerely yours,

W.W. White

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

WAS MR. SPEER MISTAKEN?

Mr. Robert E. Speer of the Board of Foreign Missions of the Presbyterian Church in the U.S. A. delivered an address at the recent Convention of the Student Volunteer Movement at Rochester, and in the course of his address he cited a pastoral letter of the Archbishop of Caracas, Venezuela, published something over a year ago in the principal paper of Caracas which dealt in no measured terms with the immorality of the clergy of the Archdiocese. The "Literary Digest" of March 5th. quotes an effusion of the Catholic Standard and Times" (Phila.) which the Digest dignifies by the caption"-Catholic Answer to Mr. Speer". The Standard and Times says: "No Catholic bishop would have recourse to a pastoral letter if he had disorderly priests to deal with". Not satisfied with this denial it proceeds to characterize the observations of Mr. Speer as "grotesque and monstrous libels" and thinly veils its comparison of Mr. Speer to "Uriah Heep". Having made a sweeping denial of everything it bolsters up its declarations with a quotation from a pseudo-resident in Chile "for ten years". We have here three things to deal with-the Archbishop's letter-the "libels" and the quotation from Mr. Joseph Creamer which appeared ^{in January}, it seems, in some periodical called "America".

To begin in inverse order, the observations of Mr. Joseph Creamer indicate a man who is so insanely optimistic ~~and~~ so benevolently blind as to be a ^{how ever estimable a gentleman he may be otherwise} ~~worthless~~ witness. Having spent some years in South America myself I am at a loss to account for Mr. Creamer's deduction. It might be pointed out that as Chile is 3000 miles from Venezuela the conditions in Chile would not explain those in Caracas but the implication is quite true that the conditions in one South American country as to ~~literacy~~ are implicated in every other country. We are glad that the editors of the Standard and Times understand this. It will aid discussion not to have to repeat that ^{in that we shall not have to explain hereafter} when we speak of illegitimacy and illiteracy, the ^{that} ~~figures~~ are of general application to the entire continent and not gathered from an obscure township.

Mr. Joseph Creamer says in part: "Family life is really beautiful in its patriarchal simplicity." In times of "patriarchal simplicity" polygamy was permitted and as its immoral equivalent is the universal practice in South America, I suppose the phrase "patriarchal simplicity" may be permitted to pass but nothing less than a fatuous optimism could characterize it as "beautiful".

Mr. Creamer goes on to say: "When speaking of their father the children say: 'Mi senor padre' (my lord father), 'Mi senora madre' (my lady mother). "The Spanish people of Spain and South America are nothing if not polite. If you ask a man where he lives he will give you directions and end with "A lli esta su casa" - ^{and} "there is your house but he does not mean it. The parish priest is designated as "El se no cura" (the lord cure). This obsequiousness would, of course, become monotonous and ^{hence} ~~so~~ they vary it ^{frequently} sometimes by hooting him as "cuervo". I heard of a German woman once in Brooklyn who had lived in America forty years and could not talk English and Mr. Creamer forcibly reminds me of her, and suggests what her observations on our vernacular might have been if she had written her impressions of America for the "America".

But Mr. Creamer is not done with the subject. "Children consult their parents even in trivial matters. Never have I seen such mutual respect and love between husband and wife and children and parents". It ^{must be that} ~~conceded to~~ ^{developed a rare faculty} Mr. Creamer ^{his observations} the championship for "Seeing things during his 10 yrs. in Chile".

It may be that "children consult their parents in trivial matters" but I doubt if they consult their parents in matters that are not trivial. A boy of fourteen seems to have no trouble in getting his parents consent to carry a latch key and to come and go as he pleases. The boy may call his father "Mi senor padre" when he asks him for money-and gets it, but in describing the scene afterwards he will tell how he buncoed the old man "el viejo". Other things might be added which, in Catholic phrase, would be "piis auribus offensivae", but Mr. Creamer is too absurd for further comment.

Whether or not the Archbishop of Caracas wrote a pastoral letter and published it in the principal daily paper of Caracas or not is a minor question. Whether it was a pastoral letter ~~or~~ published with his consent or ~~the~~ report of an address at a conference of priests which was reported and published without the Archbishops consent is a minor question. If the Archbishop did not authorize the publication of this denunciation it is high time he did-and other bishops in South America ought to follow his example. There is a sentence in Isaiah which we commend to the thoughtful meditations of the Bishops in South America? Its Watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming lying down, loving to slumber".

There is another explanation of this action ^{forwarr} on the part of the Archbishop of Caracas which I commend to the editors of the Catholic Standard and Times. It is just possible that the universal despair of the Bishops at the situation in South America did find expression in such a letter as the Archbishop wrote-Mr. Speer cites. The Hierarchy in South America is absolutely without hope. Even the promise that Christ would be with the church "all days-even to the end of the world" seems too weak to help the courage of the Bishops there for the resason that they begin to suspect that Christ has not been with them for a very long time. Then it is just possible that the mechanically be-lawed stewardship of a Catholic Bishop may flicker into the semblance of life-the Church can not always prevent expression-and may be the Bishop expressed the convictions that every Bishop in South America has-if he is honest, that the church there as a moral influence is dead-that it died of its own worthlessness, suffocated by the effluvia of its own corruption.

If the Catholic Church in the United States were wise it would not champion the cause of the Church of South America. Information about South America is becoming too common and if the chuh

The statement that no bishop would use the newspapers in dealing with disorderly priests - is true in a measure - but needs ^{some} qualification. The newspaper may be a poor medium through which to ~~act~~ ^{administer correction to} disorderly priests, but it may be used for a less worthy purpose, and even Card. Gibbons, who is reported a gentleman, has not been above using the newspapers to scatter a low insinuation ~~against~~ against a priest against whom the charge of "disorderly" is to say the least ^{not} gratuitous.

4:-

here alligns itself with the church there it will fall with the church
~~in South America~~ ^{there} whose days are numbered The Roman Catholic Church to
the contrary not with standing, enlightenment is becoming a common
commodity and will become more common still ^{even in S.A.} and the people of South
America who hate the church and the priesthood that have made of
a wonderfully rich country a byword for backwardness for 100 years
will cast off the useless tyranny and when the garment is gone such
a state of wretchedness will be uncovered as will awaken the world
to the peril of courtesy to an institution which claims to be "ever
~~everywhere~~ the same".

As to Mr. Speer's address it is a masterly presentation
of a subject of vital importance and difficult to handle fairly and
it is to his high honour that with all an earnest Christian's natural
abhorrence for crude evil he has said not one word that would not be
endorsed by ^{one or the few} every honest priest of the which the Catholic Church in
South America can boast.

Apr 6, 76 Church St.
RECEIVED *Montclar* S. J.
APR 7 1910 **ONE**

My dear Mr. Speer:-

Thank you so much for your very kind letter of yesterday and for the report, which I will return shortly. I may not be able to give you any opinion as you request, as my recent

illness has weakened me
so much that I hardly feel
capable of expressing any
decided opinion. I think
you had better be cautious
however about making the
report too public in Colombia,
some parts of it.—

"So glad you were heard
at the meeting in Paterson,

and appreciated.—

On account of my sister's
being obliged to give up
this house & probably going very
soon into the Job Barnes
Home for the Aged, very
soon, I think, I am going
to make my home again
with my niece, Mrs.
Middleton, where Mr. Ladd

and I boarded for three
years - at 122 Dr Maple
near William St
Ave. E. Orange. Dr J.

If strong enough I expect
to go to-morrow. It
would give me intense happi-
ness to see you there for a
call, but by no means press
you to come, for I know
what a busy life you are leading
as always. Very sincerely with
love - Maria P. Ladd.

Church of the Atonement
REFORMED EPISCOPAL

Cor. W. Chelten Ave. and Wayne St.

D. M. STEARNS, Pastor

Residence, 167 W. Chelten Avenue

BELL TELEPHONE
GERMANTOWN 1730

Germantown, Philadelphia, Pa., April 13 1960

OMA

My Dear Mr Speer

I am asked
for signs on the enclosed
marked item. What shall
I say? If not too much
trouble & if it is in print.
what will you really say?

Some of my missionaries
in Brazil, Porto Rico & the
Philippines are so up against
the errors of Rome that I
hope I can say that you
have nothing to gain by
say of such a church.

Yours cordially
to hasten His Kingdom

D M Stearns

Typographic details.

p. 11. 172.

Very strong statements suggested for careful consideration but not necessarily for modification.

p. 9. 68, 93, 107

p. 84. Is this not a conceivable situation in America as a rare case?

On p. 144 both 1 and 2 might be changed.

p. 109 to be questioned.

Could the source of the quotation from the Archb. Santiago be given? p. 160
This is an amazing reply & the Pope!

I would seem to me a grave mistake to suffer the report, and the Board would doubtless stand back of it without reserve if upon consideration we feel that something in it facts demands that it go out unchanged.

LAFAYETTE AVENUE PRESBYTERIAN CHURCH
CORNER SOUTH OXFORD STREET
BROOKLYN-NEW YORK

MY DEAR SIR:—

This letter is sent to you because you are a man, a Christian and a Presbyterian. It is a combination that ought to make for great results. You have been hearing lately about the Laymen's Missionary Movement. It is probably the most significant movement in the later Church. Attached to it are absolutely the strongest men of the various denominations of the entire country. We talk a good deal in these days about the necessity for working together and for agreement among the churches. This is a movement of all denominations, and is for the sake of enlisting the interest of all Christian men in the evangelization of the world. The campaign which is covering 75 cities reaches Brooklyn this week. The items that especially concern you are the following:

First. You are asked to enroll with a fee of \$1, which meets the entire expense of the campaign so that no offerings are made at any of the meetings, and which entitles you to a card of admission to all meetings.

Second. You are asked to attend the dinner at the Masonic Temple on Saturday evening of this week, paying \$2 for it, and enrolling beforehand on the enclosed blank for it.

Third. You are asked to pay especial attention to the services of next Sabbath in our own church, in which the whole work will be reviewed.

Fourth. You are particularly expected to be present at the meeting on Monday evening next at our church. It is especially for Presbyterians. You can attend it whether you enroll in the campaign or not. Advantage will be given to those who have enrollment tickets.

Fifth. You are asked to attend the General Laymen's Rally of the entire Borough at the Central Congregational Church on Tuesday evening of next week. There are reserved seats for those who are enrolled members of the Movement.

Finally, you are asked to go the great Hippodrome meeting on Sunday afternoon, January 16th, when some of the great speakers of the entire country are to appear.

Will you do all this and help to make our church take its place where it belongs as a leading church in the greatest movement of the present time?

Most cordially yours,

CLELAND B. McAFFEE.

CHARLES W. HAND.

5th January, 1910.

Mr. Miller was for many years one of our missionaries in Colombia, Mr. Chamberlain in Brazil and Dr. Boyce in the care of our missionaries in Mexico. Mr. Huntington is from Brazil, son of one of our missionaries and brother of another. Mr. Cary is an ex-Catholic priest from the Argentine.

Please return these at your early convenience.

Three plans occur to me:

- (1) To appear the report as it stands and add only the mission section to our own missionaries.
- (2) To reprint with all changes suggested by my adviser.

- (3) To print just as it is with words "low-class" before the words "Chilian General" in the title page and extract the title page with a note on the cover to the effect that the report is private and not to be published.

R.H.

LAFAYETTE AVENUE PRESBYTERIAN CHURCH
CORNER SOUTH OXFORD STREET
BROOKLYN, NEW YORK CITY

RECEIVED

APR 15 1910

Mr. Speer.

14th April, 1910.

Mr. Robert E. Speer,
Manhattan.

My dear Mr. Speer:-

I withdraw any objection to the publication of your South American report since you have looked fairly at all the facts and feel that you will want to stand by them. It is no reflection on your judicial character to say that a report written in the midst of the scene might have in it some expressions which in cold blood one would want to modify. Now that you have seen those expressions which are so startling and in cold blood endorse them, I have no further objection to make. I would, however, make that change "low class," and I think I would try to modify the second item in the Chilian Women a little further in some way. The note which you suggest for the cover would be ample protection for everybody. But what about the 6000 copies that are available? It seems too bad for them not to be put to some use. Personally, I should be entirely willing to see the whole edition go out with the change regarding the Chilian Women, and with the note which you propose, so altered as to omit the first sentence.

Everything that I wanted, however, has been gained by giving you a chance to look at the statements and estimate them while you were away from the spell of the scenes.

Heartily,

Clelia Burge

April 15th, 1910.

The Rev. Edwin M. Bliss, D.D.,
1405 Girard St., N.W.,
Washington, D.C.

My dear Dr. Bliss,

In speeches with reference to South America which I have made since visiting the Missions there last year, I have quoted three Roman Catholic documents, the authenticity of which the Roman Catholic papers have called in question. The first was a pastoral letter of the Archbishop of Venezuela, addressed to his clergy. The second was an encyclical letter of the Pope in 1897, addressed to the clergy in Chile. The third was the reply of the Archbishop of Santiago to this encyclical. I have ample authority for the first, having in my possession a copy of "El Constitucional", the leading paper of Caracas, for December 7th, 1900, containing the pastoral in full. My authority for the second was Mr. Beach's "Geography of Missions", and for the third an editorial in the "New York Independent" for March 17th, 1898. Mr. Beach is unable to tell me, however, what his authority was for the quotation from the Pope's letter, which was as follows:-

"In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to impiously summon priests to their duty. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied to the orphans of the Church, and there is no one to intercede. . . It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor; they are never in the hospital or lesser house; never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, adding primary instruction, or found in refuges or prisons. As a rule, they are ever absent where human misery exists, unless paid as chaplains or a fee is given. On the other hand, you (the clergy) are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained."

It is given on page 126 of his "Geography". Inasmuch as this must be the case

Dr. Bliss@Page 2.

April 15th, 1910.

letter referred to in the editorial in the "Independent" and as I suspect you wrote this editorial, could you help me in finding indisputable authority for Mr. Dooley's quotation; and if you have access to this letter of the Pope's, could you not get no other sections from it which would be useful? Also can you tell me what the authorities were for the quotations from the Arch-bishop of Santiago embodied in the "Independent" editorial? I shall be very grateful for any help that you can give me, and especially if you can get me or tell me where I could obtain a full copy of the Pope's letter and the Arch-bishop's reply. The Catholic journals have been so emphatic in their declaration that all these alleged letters are spurious that it seems to me necessary for the truth's sake, as well as for their good and the good of the cause, that we make our case for them indisputable.

I have been interested in finding in my papers another editorial from the "Independent" for on the decrees of the Plenary Council on Latin America held in 1869. Do you have a copy of these decrees, or could you tell me where I could get access to one? The report is in Latin, but I want to have translated the section dealing with inquiry in South America.

For any help that you will give me, I shall be very grateful, and for any suggestions as to other authorities.

We very much miss seeing you and Mrs. Bliss as in the olden days, and are constantly reminded of you now as we are busy with the preparations for the Edinburgh Conference.

With kind regards to you both, I am,

Very sincerely yours,

Dictated April 15th.

RECEIVED

BRIGHTON HEIGHTS REFORMED CHURCH
NEW BRIGHTON, N.Y.

Mr. S.

April 15th., 1910.

Mr. Robert E. Speer

New York City

My dear Mr. Speer:-

RECEIVED

APR 15 1910

I was delighted to get your letter of the 3th. with the news that you had received a copy of El Constitucional of Caracas containing the pastoral letter of the Arch-bishop. I was in the Astor Library last Monday and again yesterday for some hours. I went thru the entire series of the Civiltà Catolica from 1895 to 1899, and examined all the encyclical letters written by Leo XIII, examining with special care all that were addressed to South America, or any part of it. I regret that the one quoted by Dr. Beach in 1900 was not among them. Rev. George T. Eddy gave me as his opinion that there was nothing else in the library in which this might be found. I sincerely hope that it may still turn up.

Very cordially yours

W. C. Bainbridge -

The Moody Bible Institute of Chicago

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JOHN H. HUNTER, DIRECTOR EVENING DEPT.
AND SECRETARY OF THE FACULTY

Chicago, Ill., April 16th, 1910

Mr. Robert E. Speer,
New York, N. Y.

My dear Mr. Speer:-

I am grieved to read pages 3 and 4 of Mr. Bishop's tract, in that I cannot believe that you are correctly quoted. Reports and hearsays and facts are quite different things.

My love and admiration for you and the truth's sake are my only reason for writing you, be assured of this.

As for the past two years, so I am now daily praying for you. May it please Him to give you that wisdom to handle this case in a way that shall be to His own honor and glory.

Mr. Bishop, as you perhaps may know, is the missionary of The Central American Mission.

With best wishes, believe me to be,

Very truly yours,

ATG/MD

COPY.

Caracas, April 16, /10.

Rev. Arthur Judson Brown, D.D., Sec'y.&c.

156 Fifth Avenue, New York.

Dear Dr. Brown:

Your kind note making inquiry as to the state of affairs here, and requesting us to inform you of any crisis or trouble, has been received and would have been answered at once had I known of any steamer leaving before the present time.

I hope that long ere this reaches you, you will have known that in Venezuela, we are not in the least molested. Mr. Bailly of the Christian and Missionary Alliance, at the invitation of certain Italians and Venezuelans, visited a near village in order to hold service in the house of one of them. But Guarenas is a notoriously fanatical nest, and the time was just the week before carnival, when all manner of horse-play is allowed and favored. But, at the same time, this season is pretext for any sort of abuse or revenge, and so it came about that Mr. B. was disturbed in his service in a private house, the headman of the town aiding and abetting the mob. The attack was ferocious; clubs and even a few short swords were in the hands of the men, who burst upon the doors, seized and tore up Bibles, hymn-books, etc. when they found Mr. Bailly had escaped to another part of the house. He did not escape, however, until he had been roughly handled and threatened with death. But as it all was, it cannot be taken as an index of general feeling against us. It has not affected us in the least, or in the next towns, where our men are always well received. Mr. B. escaped in the early morning, and has since brought the affair to the notice of our Minister, and of the Italian Minister, as an Italian subject was plentifully immersed by the mob, and otherwise maltreated. As yet nothing has transpired from government sources.

I also write enclosing a translation of a priest's protest against the evils of Rome, and giving his reasons for breaking with the whole imposture. He is about 45 years old, has been a priest for 20 years; is a graduate of the Papal College, Rome; is a Canon of the Caracas Cathedral; is a very good orator for a ex-priest; is of a wholly respectable family. Has an elderly sister (or two sisters) whom with his aged mother, he has to aid. He would sometime ago have left the Church had he had any hope of gaining a livelihood here. He would be boycotted at once, should he leave the priesthood. He has money enough to get away and support himself at some employment, as secretary, (in Spanish) or writer on a newspaper such as the "Faro" of Mexico, or "Heraldo" of Chile. He knows Italian well:- is of good repute even among his clerical enemies, who are all of very shady character. He is an exception in common morality to the mass of priests. He preaches the Gospel, not dogma, or saints, &c.&c. and because of this, he is persecuted by the Archbishop and his clique, for there is an incurable schism among the clergy here as in most places. Now of his own proper motion, this priest Franquiz has come to me, asks my aid in finding him a way of escape from the yoke. I can do no more than send you his manifesto and his desire to find an honest way of living. I believe him to be really religious, an enemy to hypocrisy and pretense. He is outraged to no small degree by the abuses which he sees as well as suffers, and prays to be delivered. I have thought that by sending one copy of these protests of his to "El Faro" of Mexico, or to Chile it might result well for him and for the paper employing him. I think it a good sign, his not asking aid to become a "preacher", and receive support from any source but his actual work at market rate. I should advocate his employment here, only I know from Mr. Ferrando's experience that it is impossible for an ex-cleric to do anything as an evangelist in this gossipy town, where he and his family are well known. May I ask you to send the original, or a copy of the translation of the accompanying paper, to Mexico and to Chile, to those papers, to ascertain their

opinion of the plan? Peradventure they are in need of a writer, teacher, secretary. Perhaps in New York among the Spanish workers there is something for him to do.

This is perhaps too much to ask of you of Mr. Speer now that you are so busy with the Ecumenical Mission Conference in Scotland. All I could ask is that the document or paper of the priest be sent to any parties likely to need his services. He knows no English, hence would have to be sent to some Spanish or Italian-speaking community. Mrs. Pond and I are quite interested in this man and commend him to your favorable notice. Of course we see difficulties, and shall know how to appreciate your own in considering this case.

Hoping you can do something for this man, if present duties permit,

Faithfully yours,

(Signed) T. S. Pond.

COPY.

Statement of a Roman Catholic Priest, Doctor of Canon Law and Still a Member of a Cathedral Chapter.

My efforts to leave the church of Rome and my longing to resign the priestly office, to which I had, for more than twenty years, devoted my life, are founded in the profound conviction, which I have held for some time, that the catholic congregation that recognizes the Pope as its head, is not the institution founded by Jesus Christ.

"By this shall ye know that ye are my disciples if ye love one another," said the Savior of the world; and, as if those who arrogate to themselves the right to be His representatives on earth, should wish to demonstrate that they are not the faithful disciples of the Master, they live in hypocrisy, they live a lie, - pretending a love--in words--which is very far from their hearts.....Love! Ah, how do they profane this noblest of feelings!.....The only love that they recognize is the love for an easy life, the love of money, of honors, and above all, the diabolical love of themselves, carried to the idolatry of their own persons.

Puffed up with self-conceit and with pride of the authority with which they are clothed, the higher ecclesiastics consider themselves absolute lords and masters of the conscience, so that no one has the shadow of right to dispute their arguments and opinions; for once that a superior has spoken, his word, according to their doctrine, is the voice of the Holy Spirit, and one must bow thero, even to the prostitution of his own dignity, and against the Divine Commandments. God has endowed man with intelligence, that he may know Him and adore Him and sing His greatness and His mercy, - but the higher clergy, thinking themselves like unto Deity, - if not superior to Him--exact something for themselves very like the adoration due to the Supreme Being, and woe! to the wretch who dares to plead his rights as a man! At once he would be crushed, like a vile worm, and severely castrated as insolent.....I have studied many of Rome's laws, and I confess that many are excellent, - but of what avail is this excellence, if any or all may be violated at any moment by the superior ecclesiastics for whom there is always an excuse or a reason of prudence or policy found to allow, not what is prescribed, but what seems to them good, in order to preserve, at any price their own convenience and life of regulated ease, a miserable salary, or even an hour of sleep. What respect merit laws so tangled, that with an "I distinguish" of a "theologian" casuist, cease to bind the superior, but continue in all their force when applied to defenceless inferiors? Can not the words of our Savior, directed to the hypocrites of His day, be applied to those men of like conduct even to-day: "Woe to you, for you bind burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers?"

From my youth I have felt a strong desire to study and acquire learning, that I might be useful to my neighbor, so that I came to think that I should realize my longings when I received priestly ordination; - but unfortunately, on first opening my eyes on public life, I gained my first disillusionment, and began to perceive the utter falseness of the teachings which I had received and of the doctrines which I had studied so industriously. I strove to uphold a law of the Church, and for reward I was reprimanded by the superior, who abandoned me after having sought to enslave my soul.Still longing for light and truth, I gave myself to the study of canon law, and when when I received the degree of Doctor C.L. from the pontifical University in Rome, my convictions suffered a new shock on hearing that the Pope is superior to all rights, and in virtue of his supreme authority, can destroy by a stroke of his pen the edifice rear 'bro' so many ages of study, of controversy and of "distingos" of theologians. Therefore, then, study to-day that which to-morrow may be abolished by an authority so absolute? Can a church so absurdly organized in its legislation be the true Church of Jesus Christ, The Way, The Truth, and The Life?

And as if all this were little, that which completely convinced me that Romanism is not an institution of Christ, is the indifference with which Rome

regards the spiritual interest of those whom she calls her children. I know that a certain priest addressed the Pope on several occasions, soliciting a remedy for the public abuses and reprehensible conduct of the superior ecclesiastic of a certain region: I know that there were sent to him proper documents, and witnesses were ~~existed~~ cited who clearly stated how the said superior is killing the faith of his flock, and yet the "holy see" has reached no decision whatever, leaving the wolf to destroy the sheep. More yet, the Pope was opportunely advised that this prolate was of no value as superior, since he by his abuses was ruining the souls of men. Despite of all this, the Pope imposed him upon the church of the region, and by all his authority maintains such a man. And yet the Pope is called the Vicar of Him of whom the prophet wrote: "The zeal of thy house hath eaten me up." How can a man, without failing in his duties toward God and Man, and being true to his conscience, defend an institution which has made of this God himself an accomplice of its idolatries, superstitions, and cheats, and standing in opposition to the teachings of its Divine Founder?.....No, I cannot descend to such hypocrisies: I cannot continue to preach dogmas and doctrines in which I no longer believe,- wherefore I repent and am ashamed of having contributed to maintain my brothers under such an awful tyranny. One satisfaction I have, that God knows that I believed myself to be in the true way, as also, He knows that since I discovered my error, I have combated to the extent of my abilities, the injustice and the ecclesiastical hypocrisy; and my reward has been the receiving of the name of protestant, rebel and insubordinate.....From to-day on, I wish to be a christian, and in order to make some amends for the evil I have done, I shall expose to the world the lies of Romanism.

STATEMENT OF A ROMAN CATHOLIC PRIEST;

DOCTOR OF CANON LAW AND STILL A

MEMBER OF A CATHEDRAL CHAPTER.

My efforts to leave the church of Rome and my longing to resign the priestly office, to which I had, for more than twenty years, devoted my life, are founded in the profound conviction, which I have held for some time, that the catholic Congregation that recognizes the Pope as its head, is not the Institution founded by Jesus Christ.

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make some amends for the evil I have done, I shall expose to the world
the lies of Romanism.

Mis esfuerzos por salir de la Iglesia romana, y abandonar el ministerio sacerdotal al que he venido en el espacio de mas de veinte años, se fundan en la profunda convicción de que la Congregación católica que reconoce como Señor, no es la obra fundada por Jesucristo.

"En esto conocereis que sois mis discípulos si os amáis los unos a los otros" dijo el Salvador del mundo, y como arrojan el derecho de ser sus representantes en sieren demostrar que no son ellos los fieles discípulos, viven de la hipocresía y la mentira, fingiendo tener un amor que están muy lejos de llevar en suyo, y como profanan este nobilísimo sentimiento! el que ellos reconocen es el de las comodidades, el deseo y sobre todo el diabólico amor llevado hasta su propia persona.

Encarnados y ensobrecidos con la autoridad investidos, los superiores eclesiásticos se consideran poseedores absolutos de las conciencias, sin que á nadie les escuchen sus razonamientos, porque una vez que el

blado, su palabra es, según dicen ellos mismos, la voz
rito Santo, y hay que inclinar la cabeza, obligándos
ta la prostración de nuestra propia dignidad contra
Cion divina. Dios ha dotado al hombre de inteligencia,
con ella se reconozca, le adore y cante sus grandezas,
sericordias, pero los superiores, creyéndose semejantes
do no por sobre El, piden para ellos la adoración del
Supremo, y jai del desgraciado que se atreva á al-
derechos de hombre, inmediatamente sería aplastado,
vil grito y severamente castigado como irrespetuoso
y leido y testudiado las leyes de la Iglesia romana
fieso que muchas de ellas son exelentes, pero de que
exclancia, si todas puden ser violadas, en un mom-
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una razón de prudencia que los lleva á hacer, no lo que
prescritó sino lo que á ellos les conviene para no per-
propias comodidades, la vida regalada, un miserable su-
quera una hora de sueño? De respeto merecen leyes
gadizas que con un distingo de teólogo sutil dejan

al superior continuando en toda su fuerza obligatorio
trata de inferiores indejados. No podía aplicarse
pocritas aquellas palabras de nuestro Salvador cuando
Conducta semejante en los doctores de la Ley, les decía
"Sootros que cargais los hombres con pesos insopportables
ni aun con uno de vuestros dedos tocáis la carga".

Desde muy joven me sentía con grandes deseos de
saber mucho para ser útil a mis próximos y hasta
que vería realizados mis ~~des~~ anhelos cuando recibí
el doctorado, pero desgraciadamente al abrir los ojos a
la vida tuve el primer desengaño, y empegué a comprobar
la falsedad de las enseñanzas que había recibido
en la trinidad que había estudiado. Sostuve una ley de la
todo estímulo fui reprendido por el Superior, quien
pues de haber querido esclavizar mi alma.

Todavía anhelante de luz y de verdad, me entreveí
del derecho Canónico, y aun cuando recibí el grado
esta facultad en la Universidad Pontificia de Roma

ciones sufrieron una nueva sacudida al escuchar que
todo derecho fundado en virtud de su Suprema Autoridad
con una plumada el edificio levantado sobre tantos
studios, de controversias y de distingos teológicos. Entonces
que estudiar hoy lo que mañana puede quedar abolido?
Autoridad tan Absoluta? Puede una Iglesia tan abierta
organizada en su legislación, ser la verdadera Iglesia
Camino, verdad y vida?

I como si fuera poco todo esto, lo que ha venido a
convencerme de que el romanismo no es la institución
es la indiferencia con que Roma mira los intere-
tiales de los que ella llama sus hijos. Se que en sa-
ha dirigido en diversas ocasiones al Papa pidiendo
para los publicos abusos y para la conducta repr
Superior eclesiástico de una región católica. Se que
enviado documentos y citado nombres de testigos
mente dicen como el mencionado Superior esta en
fí en el alma de sus gobernados, y sinembargo

Sede no ha tomado ninguna determinación dejando
continuamente destrozando el rebaño. Mas aún, el Papa
miente advertido de que ese sacerdote no servía
porque con sus abusos sería la ruina de la Iglesia.
Sar de todo lo impuso con su suprema autoridad
misma autoridad lo sostiene. Y sin embargo, el
Vicario de Aquel de quien escribió el real
domus tua comedit me - el zelo de su case-
rado.

¿Como puede un hombre sin faltar a la
verdad con Dios y con la propia conciencia defen-
ditar una institución que ha hecho a ese mismo Dios com-
mitadarias, supersticiones y engaños, estando
á las enseñanzas de su divino Fundador?

No yo no puedo descender á semejantes
no puedo continuar predicando dogmas y
las cuales no creo, por consiguiente me arrepien-
to avergüenzas de haber contribuido, a mantener

nos bajo tan espantosa tiranía. Una satisfacción
la de que Dios sabe que yo creía estar en la ver-
dad. Sabe también que desde que descubrí mi error he
en la medida de mis facultades, las injusticia,
crescas eclesiásticas, mereciendo por ello el calificativo
protestante rebelde e insubordinado.

Y es hoy en adelante quiero ser cristiano y para
mal que he podido hacer, descubriré ante el mundo
mentiras romanas -

Mr. S. J. in

J. S. Pond.

Caracas. April 16. /10

RECEIVED

APR 26 1910

Rev. Arthur Judson Brown, D.D., Secy. &c
156 Fifth Avenue, New York.

Dear Dr. Brown;

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But Guarenas is a notoriously fanatical nest, and the time was just the week before Carnival, when all manner of horse play is allowed & favored. But, at the same time this season is pretext for any sort of abuse or revenge. & so it came about that Mr. B. was disturbed in his service in a private house, the head man of the town aiding & abetting the mob. The attack was ferocious, clubs & even a few short swords were in the hands of the men, who burst open the doors, seized & tore up Bibles, hymn books etc. when they found Mr. Baile had escaped to another part of the house. He did not escape, however, until he had been roughly handled & threatened with death. But as it all was, it cannot be taken as an index of general feeling against us. It has not affected us in the least, here, nor in the next towns, where our men are always well received.

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hypocrisy. & pretense. He is outraged to no small degree by the abuses which he sees as well as suffers, and prays to be delivered.) I have thought that by sending one copy of these postals of his to El Faro of Mexico, or to Chile it might result well for him & for the paper employing him. — I think it a good sign, his not asking aid to become a "preacher", & receive support from any source, but his actual work at market rate. I should advocate his employt. here, only I know from Mr. Ferrando's experience, that it is impossible for an ex-cleric to do any thing as an Evangelist in this ~~gossipy~~ town, where he & his family are well known. — May I ask you to send the original or a copy of the translation of the accompanying paper to Mexico & to Chile. to those papers, to ascertain their opinion of the plan. peradventure they are in need of a winter teacher. Secretary. Perhaps in N. York. among the Spanish workers there is something for him to do. —

This is perhaps too much to ask of you or Mr Spee now that you are so busy with the Ecumenical Mission Conference in Scotland. All I could ask is that the document or paper of the priest be sent to any party likely to need his services. — He knows no English. hence would have to be sent to some Spanish or Italian-speaking community. — Mrs. Pond & I are quite interested in this man & commend him to your favorable notice. — of course we see difficulties. — & shall know how to appreciate your own in considering this case.

Hoping you can do something for this man. — if present duties permit.

Faithfully yours T. S. Pond.

RECEIVED

2766 Pratt St. Bridesburg ^{R. 23 1910}

Mr. Speer.
Apr. 21. 1910.

Mr. Rattle, Aper.
New York City.

Dear Mr. Speer.

I have very carefully read your report on Missions in South America, and I appreciate its worth to the literature on that field.

I started out by noting every objectionable phrase, or statement - ^{the index} but at length desisted from such a tabulation. The whole would go un-

Evangelical Missions are most objectionable to the dominant Church there, and the presence of missionaries is a protest. When I remember that, I see no statement of yours that could be used against our work to its permanent injury and I see none that cannot be duplicated with other facts. So that I hope for the sake of the Ned & the respect of the Field. The difficult problems, & the meagre results you will allow your report to stand as it is:

The Catholic Church in S. Am. was transplanted from Spain & has never known a Reformation. Going into that far country it soon became more prodigal. Your report comes before the Church and will give our Missions & S. Am. a hearing - a much needed & long delayed hearing.

Let me thank you for the privilege you have given me and assure you that I am ever ready to do what I can to help

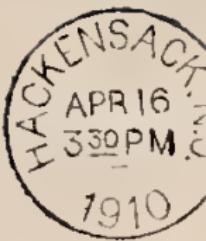
The Course of Christ along in that Continent.

I will send back the two copies of your Report: a little
the worse for the wear, as I asked two others to read them:
Mrs. Schumachert & Dr. A. G. Jackson, formerly of Concepcion Chile

most respectfully yours,

W. E. Schumachert.

THE SPACE BELOW MAY BE USED FOR CORRESPONDENCE



POST

THE SPACE BELOW

Mr. R
Pres. Fo

156

Hackensack N.
Dear Brother: I seldom
think days; yet as you w^t
red, seems to imply an in-
quiry I should go, and as important
not risk the paper by man-
ning loan the paper you en-
trust the family. On my way
next Friday, I will make
it for though in time to h^{at}
Ch. first cit, by 10.30 A.
Secretary & then by 8.30 m
to write it up ready for
try to do so.

Yours truly

RECEIVED

APR 29 1910

R. E. Speer

Dunbar, Pa., April 27, 1910.

Mr. Robert E. Speer,

156 Fifth Avenue, New York City, N.Y.

Dear Mr. Speer:-

Your letter dictated April 21st has just now come into my hands. I have heard of the criticism you mention. I read your article in the Missionary Review only a few days ago. I think that your statements are in accord with the facts as I have been led to see them. I shall be glad to do anything in my power to help you. Send me the Caracas paper by registered mail and I will translate the article and return the paper to you with the translation. I shall be glad to serve you and the cause. I am glad that you have called public attention to the conditions of Latin America. The churches ought to know the facts as you set them forth. I read the Rochester Address in the Missionary Review with the greatest of interest. I cannot say that I enjoyed reading it. It is too awfully true for anyone to enjoy such facts.

Those conditions could be changed in part at least, and they ought to be. Let us hope that they may soon be.

Mrs. Miller joins me in sending the kindest greetings

Yours truly,
Charles L. Millar

P.O. Box 435

Dunbar, Pa

CHRIST'S MISSION

(Established 1879)
(Incorporated 1887)

JAMES A. O'CONNOR, PASTOR
331 WEST 57TH STREET

NEAR 5TH AVE. & BROADWAY
NEW YORK

Board of Trustees

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TELEPHONE 5907 COLUMBUS

RECEIVED

APR 29 1910

Mr. Speer NEW YORK April 28 1910

Dear Mr. Speer,

All your letters received, and I hope to take up that Encyclical matter next week.

It has been a very busy season with me, but I hope to have a breathing spell next week.

Sincerely yours
James A. O'Connor.

MEETINGS EVERY SUNDAY AFTERNOON AT 3.30

Christ's Mission

331 WEST 57th STREET, NEW YORK

JAMES A. O'CONNOR, Pastor

Sunday Afternoon, March 13, 1910, the Rev. JOSEPH SANDERSON, D.D., LL.D., will preach on "St. Patrick, the Irish People, and the False Religion of Rome."

Sunday Afternoon, March 20, Pastor James A. O'Connor will preach on

"The Progress of the Work—Many Conversions."

At this service the mortgage on the Mission Building for \$7,500 will be canceled. Rev. Dr. R. S. MacArthur will also speak at this Service on March 20.

Sunday Afternoon, March 27, Mr. George C. Stebbins, the Great Gospel Singer, and co-worker with Moody and Sankey, will sing and illustrate the most famous hymns.

The fine pews, which were received in February from the Fourth Avenue Presbyterian Church (formerly Rev. Dr. Howard Crosby's), have increased the seating accommodation of the Chapel in Christ's Mission.

All are cordially invited to these services.

RECEIVED
San Fernando, Casilla 60

JUN 1910
May 3rd. 1910.

Mr. E. Speer

Mr. Robert E. Speer

New York City.

My dear friend;

It must be admitted that this is a belated acknowledgment of your cordial letter of Dec. 31st. 1909 yet there has been no lack of appreciation on my part for I felt all the more grateful that you should write me on the eve of your departure for the Rochester Convention.

In order to comply with your request for criticisms and suggestions connected with your report I had to wait until the document in question arrived in Chile. We have had only one copy among us so that it will be difficult to present more than general observations based on a few jottings made during a rapid reading.

To employ a good Presbyterian phrase, the "conjunct view" presented to the Board is admirable in its scope, in its proportion, in the co-ordination of salient features, in the presentation of the main problem and in the climacteric appeal.

A recent letter from Williams of Colombia enables me to estimate estimate the force of your words as they are concentrated upon conditions there, for he writes as a fellow-student and as one who staggers beneath the yoke that pity lays upon our shoulders.

It may have been a baseless expectation in some of us but we looked for treatment in detail of some of our major difficulties.

We have already received the estimates for the year and shall meet during the month to discuss disbursements etc. so that you will be able to note the effect of a reduced budget on our proposals for the year.

Personally, let me approve of the cogency of your argument for

the adoption of a currency basis for Classes IV- IX; it is simple equity of appropriation and maintains absolute parity among all the Missions. The logic of your position is unassailable but the effect on our finances will not be as favorable as if the gold basis had been continued.

Every word of your indictment of the R.C. Church can easily be corroborated by any impartial observer.

I assume that you have sufficient authority for your citations from the two Papal letters that are mentioned, one of them on page I60

The Jesuitical press of Chile has denounced them as an imposture; even the liberal press regards them as apochryphal so that the burden of proof as to their authenticity rests upon the compiler of the report.

The press philipps reached us before your report and were based on the Rochester address.

I rejoice that you have been given a rather vivid illustration of the temper and temperament of this people.

[Truth, honor and purity are all sacrificed on the altar of compliment; the most heinous offence one can commit is to fail to flatter.. Society is organized for the evasion of realities, the language is framed especially for that purpose and the code of popular ethics places a discount on verities.

Immorality, intemperance and illiteracy among American citizens are considered dishonorable, by Christians they are regarded as sinful, but ~~a Chilian~~ ^{but to people} does not see the enormity of them.]

It does not arise from any moral deficiency in the Chilean, in my opinion; it is due to a wilful perversion of that common denominator of conscience and to the Satanic ingenuity displayed in R.C. casuistry.

The generalization which you make respecting the fruits of Catholicism in S.America challenged my attention.

In spite of the reservation which you attach ,viz, that it is "true of S.America alone", it seems to me that you are handling a two-edged sword.

Modern civilization in a Republic where the environment is repressive of clericalism, where Protestant sentiment is pronounced and even militant, where various other factors combine to create diversity of expression among the devout Catholics-these all serve to disguise^{} the R.C.Church but not to alter her genius.

A cage and a chain do not ,of themselves,root out the fangs or extract the claws of a beast of prey.

Romanism in Canada is virtually what it is here;the only variants are due to influences which are purely national .

Rome in motive as in dogma is "sempre eadem",she brooks no rival and acknowledges no authority higher than her own will; she aims at the monopoly of conscience and the fealty of mankind.

There are remarkable exceptions here as well as elsewhere in lives that are yielding the fruit of the Spirit yet ,in my judgment,they all have received their inspiration from sources outside the tenets of Romanism.

I enclose the original with a translation of the prayer to Mary for this current month.

There is so much credit given to the R.C.Church for perpetuating the cardinal doctrines such as the Deity of Christ that it seems only fair to expose their ritual which is supposed to buttress that fundamental belief.

There is not the slightest doubt in my mind that the same prayers are in daily use among the devoted Catholics of the most enlightened classes in U. States as in Spain, Italy,Austria

and even Great Britain.

Is the appeal to all evangelical Christians based on the exceptional conditions which can be traced to the hierarchy in the S.American Republics or is it just as insistent in all lands?

The question is a debatable one to me for both sides of the truth appear. Rome boasts of her solidarity, of the principles that govern her work throughout the earth; how many of the arraignments brought against S.America could be duplicated in considering N.America?

Let me display my presumption in expressing sympathy with that lone individual who failed to admit that your presentation of the case was valid and unanswerable. If we admit that the R.Catholic is a Christian church and that she is propagating Christian doctrine our case is weakened almost to invalidity.

If we are here to organize Protestant groups and nothing more we are worse than trespassers.

That individual mentioned above probably sees the "remnant" that has been preserved through all the vicissitudes of the Church's existence. There are a few influential Chilians who repudiate the prevailing beliefs but who align their lives by the New Testament and do homage to the Son of God while they try to serve mankind in imitation of Him who was the pioneer of all true humanitarianism.

To me they present a phase of the question that is bewildering and I do not wonder that an honest man may pause to consider whether the R.C.Church does not accomplish a great deal of good by producing reaction among thinking men.

He ought to know that agnosticism is rampant among the men of Chile. It is not blatant and aggressive but as Goethe observes "the spirit of denial is the personification of moral evil"

Again, when our Church does little at home against the errors she combats here or when society in general in U.S. reveals some amazing moral delinquencies, such a man might hesitate about admitting the legitimacy of your claims.

If he were here for a week or so we could easily persuade him that we have an undeniable call to preach Christ to men who are far from God and who are enslaved by their passions ,men who must be saved if the Republic is to be saved.

The young man who was with us when your visited our home ^t resigned in Feb. and returned to Valpo. This leaves me entirely aloneⁱⁿ this district where there are only two workers one of whom (Sr. Figueroa) is ordained.

The attempt to reach the rural population has to be abandoned until our Mission is better manned.I have made several excursions and always with the best indications of a fruitful work but there is simply no possibility of doing it without abandoning the work that has cost so much to establish.

If such work remains undone it will not be for lack of desire or from any fear of persecution or peril.

In January I spent a night in Convento Viejo where I had to choose between a highway infested with brigands and a bed from which a small-pox patient had just risen.

Having committed myself to God,I chose the latter and experienced no inconvenience although I did not sleep.

In another home I had to take food from a spoon that had ^u been licked by a man with an incrable disease just as he handed it to me but no contagion has resulted.

At present I have two very pressing invitations from the country but it is impossible to accept them without abandoning the care of the churches which require constant fostering to keep them alive.

Last week we opened a new hall in Curicó and the attendance was large but it is only a room and we have no contract.

If you know of any particular friend who would like to spend \$800 in providing a permanent home for the inquirers of that town, and there is no more pressing need elsewhere, please tell him that we will be glad to invest the sum and erect a memorial tablet inside the building.

Last week Mr. Boomer and I held a Bible Conference with the workers from Rancagua South and all were enthusiastic over the idea.

They attended punctually, had long sessions and worked conscientiously. You have doubtless heard that the former pastor Sr. Tulio Morán has been sent to the Asylum again after having divided the church in Concepción.

Mrs. McLean keeps losing flesh gradually in San Fernando although she has no organic disease which the doctors can locate as yet. I think it is only nostalgia but it is a very real infirmity of mind and heart.

Miss Neville who has practically given us two years of assistance in the work, expects to return in Oct. and we are extremely sorry that she has been taken away owing to an urgent call back to Montreal.

Our little girl has grown quite tall and vigorous since you left for she runs about everywhere and talks English quite fluently. I shall do all that I can to assist you in keeping abreast of current topics here as far as they may bear directly upon our work and will be on the lookout for material from time to time. I hope very soon to see some rejoinder to the ultramontane critics of your addresses. A quotation from Creamer in the Literary Digest was about as absurd a deliverance as could be imagined from a one-eyed saloon attache to a few Chilian families.

It only reveals the moral purblindness of one whose allegiance to Rome may have been purchased at a trifling cost.

Finally, as I judge myself, I wish to throw all the weight of subjective experience into my warm commendation of your statement that the spiritual need is the pre-eminent one.

The key to the missionary problem is the missionary. He has hardly mastered the geography of the new land when the adversary tempts him as he did his victorious Master.

Piety and morals are divorced in Chile and have maintained a separate existence for a long period.

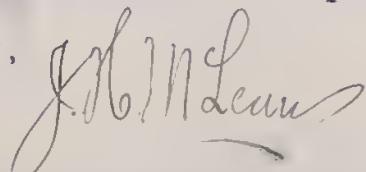
Religion is a social sentiment, it is emotion organized and popularized. By accomodating his message and his method to the spirit of the people and of the times, the missionary can make a good impression where fanaticism is not too strong.

It is that third subtle spiritual temptation which our blessed Lord rejected that has been the insistent suggestion to me. A definite Mission policy, if one were approved, would not fully settle the issue ; it is personal and profound - this grapple with the powers of seduction.

God has made His grace to abound yet more, your own words and straightforward attitude have helped me and I have resolved to be true to my Master at all hazards.

I thank you in advance for your promised report of the Edinburgh lectures. Mrs. McLean and Miss Neville share my grateful recollections of your hurried visit and we all join in the fervent prayer that the Lord may bless your efforts for the extension of Christ's kingdom in the hearts of all men that His advent and everlasting reign may soon be ushered in and we may rejoice in His presence.

Faithfully,



Prayer of consecration to Mary our helper

Humble the enemies of our holy Religion and frustrate their perverse intentions. Illumine and fortify the Bishops and priests and keep them always united and obedient to their Infallible Master the Pope: promote the sacred calling and increase the number of holy ministers so that, through their efforts, the kingdom of Jesus Christ may be preserved in our midst and extended to the uttermost parts of the earth.

Moreover we beseech Thee, Oh, most delectable Mother, that thy benevolent smile be not turned away from the incautious youth, exposed as it is to so many perils, nor from poor sinners, from the dying, nor from the souls in Purgatory. Be Thou Oh. Mary, for all of us, our sweetest hope, our Mother of mercies and our Gateway to Heaven.

Likewise, Oh great Mother of God we pray etc' etc.

H. B. PRATT,
150 PARK STREET,
HACKENSACK,
N. J.

May 4 1910.

RECEIVED

May 15 1910

M. W. Speer.

Mr. Robert E. Speer,

Dear Brother,

I have searched through all my scrapbooks in vain to find my reply in the Times, a year or so ago, to the Roman Catholic challenge to know why we Protestants send missionaries to R. C. countries. It seems that I failed to put it for preservation in any of the three or four I keep. But I cut from one of them an article of similar purport, which you may be pleased to look over; I shall only beg for its return, to replace in the book out of which I cut it. The paragraph about "American Catholicism", you can do what you please with. It has more "pith" perhaps than the other two.

I send you a translation of Dr. McRales' letter, with some comments & explanations, which I am sending around to different papers; which may perhaps furnish you something for your next publication.

The last article, VI, in your pamphlet on South America, is not too severe, except, perhaps for not accentuating sufficiently the fact that four fifths of the people are ignorant Indians and negroes; though it must in truth be confessed that the morals of the middle and elevated classes is not much better than those of the lower classes; and I am not sure that they are a great deal better in Spain. ~~Cortez, though a married man, when in America, without shame, as a good Christian man.~~ at home, carried about with him his Indian mistress, who was his constant adviser.

You were misinformed as to the population of Barranquilla, where I lived three years. ~~Chiefs~~ Whites, Indians and ~~mixed~~ Indian & European constitute the population of the town; I am not sure that I ever saw a dozen negro residents all the while I was there. I think, too, that your execration of the morals of the people, fails materially of producing its due effect on American readers, by your failing to represent that in parts of Roman Catholic Europe, the case is nearly as bad. On page 151 you say ~~that~~ ^{of} illegitimate births that "in England the percentage is 6%, and in France and Belgium, 7%". That is, as I understand it, a bad showing for England, and far too favorable for France and Belgium; unless you hold

Mr. Speer)

H. B. PRATT,
150 PARK STREET,
HACKENSACK,

(2)

N. J.
that the pure lives of the country over-balance the profligacy of the cities. If you have in your library Seymour's Evenings with the Romanists, and will consult the Preliminary Chapter on "The Moral Results of the Romish System" (which was translated into Spanish 50 years ago), you will find that 50 or 60 years ago, South America had not very greatly to blush for the comparison. If you have not got it, it would be in your line to look for it in the Astor or other public Library, and post yourself on this point. The volume was published by Robert Carter about the year 1858; my translation was published by the Tract Society in 1860. Seymour deals in Official Statistics only. On p. 23 of my translation he gives this summary of Mr. Wm. H. :
I think

"In Paris, Roman Catholic, 33 per cent

" Brussels	"	"	35	"
# Munich	"	"	48	"
" Vienna	"	"	51	"
" London Protestant		4	"	

Ten English cities gave an average of 4 to 8 per cent, while Klagenfurt in Austria stood for 53 per cent, and Gratz reached the bad preeminence of 65 per cent. I was therefore hardly surprised when a gentleman told me that ~~he~~ he had it from the mouth of the private secretary of ^{millions} the Philanthropist & educator, Mr. Peabody, , that when travelling in Europe they put up at the best Hotel in Vienna, and coming up after supper the first evening, they were surprised to find ~~an~~ album with photographs of handsome women, and while they were racking their brains to find out what it meant, a waiter came in with a waiter, with cards and pencil, and when they asked what he wanted, replied, "Your choice".

I think, therefore, that your representation of morals in South America fails, not in representing them as worse than they are—Dr. Ancizar in his semi-official Report of scientific travel in the northern part of Colombia, "Peregrinacion de Alpha", gives 50% as a frequent average for country districts—but because so much worse than Roman Catholic countries in Europe—the only two you mention. In both cases alike the debasing effects of Romanism, directly and indirectly, are chiefly responsible.

Yours, dear Sir, very truly,

H. B. As to the moral of Paris, Eugenio Ochoa, in his book on London, Paris &c made, 20 years old perhaps, says that the moral deterioration was very marked compared with Paris as he first knew it 10 years ago. H. B. Pratt

The Protestant Educational League OF AMERICA

110 TREMONT STREET

Boston, Mass.

RECEIVED

May 10th, 1910.

MAY 12 1910

Mr. Robert E. Speer,
New York City.

MR. SPEER,

Dear Sir,-

Replying to your letter of the 6th inst., regarding the extract from one of our leaflets, "Should We Organize", the article was taken from a pamphlet written by Bishop Grafton, of Fond-du-lac, Wis., and Bishop Grafton stated that the story was clipped from the "Church Times" of London, Dec. 18th, 1908.

We judge from your letter that you probably have used this extract and that some papist has asked you to prove it. We know of many similar instances. An anti-Romanist paper in England copied an article from our paper, The AMERICAN CITIZEN, regarding an affair in Italy, and the papal papers in England demanded proof, and we were able to get the facts directly from Dr. Alexander Robertson. It is a custom that these papists have when a statement is made that is detrimental to their church, for them to demand a proof, and frequently it is difficult to prove facts. Even if a man lived in Latin America, and absolutely knew the conditions referred to in the article quoted by Bishop Grafton, it would be difficult to give satisfactory proof, and these Romanists know this, and for this reason, demand the proof.

The president of our League, Mr. J. S. D. Everett, expects to be in your city next week, and may call on you. We would like to explain to you the work of our League. We have seen on different occasions, where the papal press has attacked you strongly for your anti-Romanist stand, and we believe you will be much interested in the grand work we are doing. If convenient, and you would like to talk with our president, will you kindly make an appointment for him to call on you, some time Thursday of next week, as his time will be very much taken up.

Yours very truly,

THE PROTESTANT EDUCATIONAL LEAGUE.

MPN/N.

Boston, May 22/10

Robt. E. Speer Esq
Washington, D.C.

Sir

Yesterday I clipped the enclosed newspaper article.

Some weeks ago the associated press sent out a report saying that the Vatican had refused to receive the Anglican Bishop Paret, who came to Rome with letters of recommendation from Cardinal Gibbons. The falsehood went throughout the country. The Baltimore Sun of May 9 contains a despatch from Bishop Paret which reads as follows: "The Sun — Baltimore — Mistake — No Refusal — Paret." It is certain, moreover, that Bishop Paret has not been in Rome since April 14. The enemies of the Vatican will hesitate at no lie that will help them in prejudicing public opinion against Catholics. One needs only keep his eyes open and wait a few days to discover that the rascals have been lying again.

RECEIVED

MAY 25 1910

Mr. Speer.

I had only to wait one day,
I have just read your name.
and remarks. Yours & etc

C. L. Field

HOTEL RICHMOND
17TH AND H STREETS
WASHINGTON, D. C.

RECEIVED

MAY 26. 1910



CLIFFORD M. LEWIS
PROPRIETOR

— May 25. '10

Dear Mr. Speer:

For the World Evangel
will you please write and
out your sentence

"We do not dare to leave
the destinies of any nation
to a religious system not
based on the Bible, or
which prevents the free
circulation of the Scriptures
against the common people"
adding if you wish a
sentence appeal for Sanctified
America. Sincerely

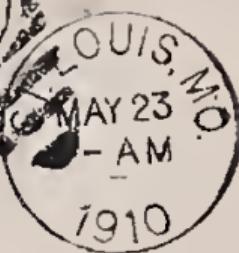
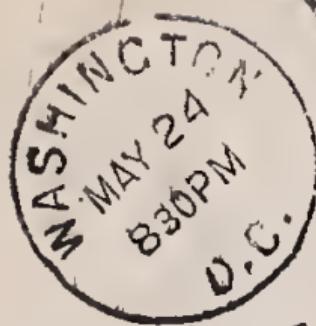
Fin Bartow
World Evangel
Cleveland. O

Slanderer ~~RECEIVED~~^{RECEIVED} have
just read your ~~ways~~ ^{MAY 25} execrable
insinuation about South Amer-
ica, and her people without
the Bible. You and all the rest
of the slanderers of the Church
which Christ founded, and prom-
ised to be with all days to abide
in all truth, know full well
that the world is indebted to
that same Holy Church for
the very existence of the Bible.
we call it the Sacred Scripture.

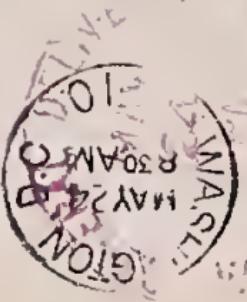
It seems as if the whole array
of contradictory sects of Protestant-
ism is rising to persecute and
villify His Church. You have
but one bond of union: the perse-
cuting and slandering of the

and going around you seek whom you
may devour with your lies. The whole world
know that vast sums of money are spent
in high salaries to you false prophets in
having a good time. I sign myself
one who will perhaps see ^{you} face to face
before the judgment seat of Christ our Lord.

One Holy, Catholic Apostolic Church
up in a multiplicity of sects, and
Daily, you should be ashamed of
often do your slanders make our
is well that some of are not near
never be able to utter another lie
know what Christ has said a
in sheep's clothing about the false
deceive if possible even the elect
terrible answering you and the
hypocrites will have. You take too
sweat and toil money of the m



Mr. Barber
156 3rd Ave
New York City



Letter W. E. Bremer

Acad. Chile Mission May 1910

Mr. Speer

Santiago, May 25, 1910.

To Rev. Stanley White, D.D.,

NEW YORK CITY.

Dear Dr. White:-

The Semi-Annual meeting of the Chile Mission was held in Santiago, beginning on May 17th, and closing on May 23. All the members of the Mission were present and we were able to discuss very fully the various problems of our work and to come to several important decisions which, we think, will be for the larger interest of the responsibilities confided to us.

The Minutes of the meetings, which will go to you in this same mail, will give you the official action taken in each case, and it is my duty in this letter to explain, as briefly as possible, the reasons for our decisions and to give you, in outline, a statement of the present condition of our work, as it was reported by the different Superintendents of Stations.

These reports began with that of the North Field, as given by Mr. Smith and embraced the various ports and centers in which we have work.

ZOCOPILLA is the port farthest North in which we have established work and from it our workers go to the interior villages and nitrate works where a considerable following has been secured. Zocopilla itself is a town of about 12,000 inhabitants and the Pastor in charge of the local church and of the work in the interior is Rev. Henry Krauss, one of our most valued workers. The members of the church in Zocopilla raise \$160.00 a month for the salaries of the Pastor and another native worker, and are also trying to raise sufficient to enlarge the church building which has become too small for the uses of the congregation. The outlook for the work in the nitrate works of the interior is brighter than it has been for some time, due to the opening of some of the offices which had closed down and the consequent assembling of large numbers of workmen, many of whom are Evangelicals or are friendly to the Gospel. One of the Managers of a salt-petro mine, who is a Spaniard, but a ^{Protestant} ~~atheist~~, has lately given our men permission to enter, while the German ^{mine} ~~mine~~ are, in general, very friendly and even allow us to use for our services

the local School House which is provided for the families of the workmen of the mine. There is a great opportunity for the introduction of Evangelical literature among these workmen, since they are practically shut off from all the world and eagerly welcome the arrival of the colportor with his books and periodicals.

TALTEL is the next port South of Tocopilla, where we have work established, and this is also a center for a considerable work in the interior among the salt-petre workmen. The population of Taltal is about 20,000. The work of the church is no encouraging as it was some time ago, due in part to the ill health of both the Pastor of the church, Rev. Ramon Olivares, and of his wife. The amount raised each month in support of the work is \$140.00 pesos); this amount goes toward the support of the Pastor and an assistant who visits the interior. Some of the congregation of this church became infected with the ideas of the congregation in Concepcion, which is not loyal to the Mission or to the Presbyterian Church, but the trouble is passing away and will probably leave no permanent effects.

CHAFARAL is South of Taltal and has a population of ~~about~~ 1,000 inhabitants. A railway has recently been opened from Copiapo, so that it may be visited from this point and more frequently than formerly when it was necessary to go by sea. The journey occupied about a day and costs \$16.00 each way. There is no worker stationed in Chafaral, so that Mr. Smith has been carrying on the work as best he could, either going by rail or stopping off on his visits to the other ports already named. There are five families in Chafaral who are faithful to their church vows and they keep up the services when no worker can go. They have asked for a worker and would contribute something to his support, but we have no one to send and no funds to pay a worker, even if we had the man.

CALDERRA is the port for Copiapo, the residence of our missionary, and is a town of some 4,000 inhabitants. Here there is no worker, but Mr. Smith has been able to keep up the services as he has passed through on his itinerating trips. Services have been held in this way on an average of once a month. The little congregation is very much interested in securing a church of their own and has already bought a site for the same. They have some \$1,500.00 on hand and the total cost is reckoned at \$2,600.00. All but \$500.00 of this entire sum will be contributed on the field.

COPÍAPÓ, the residence of the Superintendent of the North Field, is a city of ten thousand population. It was larger until in recent years, but the closing of mines and a general falling off of business has reduced the population and the city will, in all probability, never recover its former standing. Mr. Smith plans to reside in Copiapó until the time of his furlough, - a little over a year, - and on his return to Chile to take up his residence in Talcah which is a growing city and of more importance than Copiapó.

The attendance at the meetings in Copiapó has been satisfactory. The Sunday School has had an army as 134 present and in the evening at the usual preaching services the attendance has been, on an average, 65 to 80. The hour of the S.S. has recently been changed from the afternoon to the morning and the attendance has increased accordingly. There is Christian Endeavor Society, which is practically a church prayermeeting, at which the attendance is about 45. A "Young Men's" Club has been recently organized and has had a good attendance, especially at the Saturday night meeting at which the Bible is studied.

From Copiapó the interior is regularly visited by either Mr. Smith or his helper, Oliver Krause, a young man who is studying for the ministry. The conditions in the mines and salt-petre works ~~here~~ are very bad and our work is practically at a standstill in several places, due to the removal of our members and those who were interested in the Gospel.

We have had to cripple even more the general work of Mr. Smith's field in the re-distribution of workers, since, for health reasons, we have had to bring Señor Oliveros away from Talcah and we can not put another man in his place for lack of funds. This leaves the North Field, which has been one of the most promising in all our work, very much under-manned, since Señor Krause is the only ordained man left with Mr. Smith, and the other man, Paxton, located in Copiapó, is not yet able to take on much responsibility. Mr. Paxton has one other worker and will try to raise funds to employ another for the work in the interior, - selling Bibles, literature, etc., but he should have at least one other ordained man and he could use several other unordained men in preaching and colportor work.

Dr. White, page four.

VALPARAISO was reported on by Mr. Spining, the superintendent of that station.

The "Sheltering Home", to which our Mission contributes a small sum each year, and which is very much under our control, although it is technically controlled by a local Board of Directors, has a total of 45 children who are being cared for and trained in a Christian atmosphere. A branch of the "Escuela Popular" has been organized in the "Home", so that the instruction given to the children is under the general control of the lady Principal of the Escuela Popular. The central church in Valparaiso had had heavy losses in its membership and attendance, due to removals from the city. It has also been necessary to administer discipline and a few have been lost in this way. However, special services during Holy Week gave as a result 123 who expressed themselves as anxious to lead a new life. This number has very naturally been considerably reduced, but Mr. Spining thinks that he will be able to admit about half that number to membership in the church, after taking them through a thorough course of instruction in the fundamentals of the Christian religion. The work in the chapels of the city has been very encouraging. There are seven of these preaching places and they have been well attended, the average attendance being from 35 to 60 at the preaching services. In the central church the attendance has been about 250, on an average. A fine new pipe organ was recently installed and dedicated and lends much attractiveness to the services.

In Vina del Mar, which is a suburb of Valparaiso, there is a class of catechumen which has 18 enrolled. David Ray, an unordained native worker is in charge of that church. One of our most efficient workers in Valparaiso has proved to be our Bible woman, Srta. Rosa Mutis. Through her efforts a large number of people have been interested in the services of the chapels and of the church and have become attendants. A young man by the name of Arceena is studying with Mr. Spining and is making satisfactory progress. A "Workers' Class" is also kept up, which enrolls those of the members of the Church who are willing and able to help, gratuitously, in the evangelization of the city, and there are from 10 to 16 who attend. All the Sunday Schools of the city are well attended, the average attendance for the year, in all the schools of the Station, being 425 per Sunday. A new feature of the work of the little chapels is that they have been

Dr. White, page five.

offered to the English speaking community for its use for the establishing of Sunday Schools. As a consequence, two such schools have been opened and are giving good results, and the English people are soon to open another for work among the Chileans and will run it without help from the Mission.

Valparaiso has been the theatre of a considerable revolutionary movement on the part of members of the local Methodist Church, and this movement, -the pretended Gift of Tongues, the exaltation of a Magdalen as a Prophetess, a resistance to foreigners and their work, and a revolt against the authorities of their own Church organization in particular, -has extended to all parts of the country~~s~~ and has found adepts among our members, especially in Concepcion. As a result of that movement, the Pastor of the local M.E. church, Dr. Willis O. Hoover, has resigned from the M.E. Mission and Church and will head the new movement in Chile. However, we feel, as does the Bishop of the Methodist Mission, that the whole movement will soon die out. Their enthusiasm will be expended as soon as it becomes necessary to support the Pastors from their own pockets and we do not anticipate any exodus on the part of our own members, save the followers of our late Pastor in Concepcion, -Don Julio Moran, now in the bad house in Santiago, -and these are already lost to our work and probably to all Gospel effort. Their only bond of union is ~~hatred~~^{or} the missionaries and a certain fanatical phrenzy that will soon lose its power to hold them together.

Before leaving Valparaiso it must be said that the educational work, as represented by the Escuela Popular is very helpful and the year has been a good one as regards attendance. In the central "Escuela Popular" there is an enrollment of 275; in Mira Mar, 20; and on one of the hills, 60, -a total of 356 children. Through the work of these schools many new families have been interested in the work of the churches and have been attracted to the services. A thoroughly Christian education is given the children who attend the schools.

SANTIAGO was the next station on our way South in the review of our work and was reported on by the Superintendent, Mr. Garvin. The Church of the Redeemer, in the Avenida Matta, is doing a splendid work under the lead of the

Proprietary Schools

Mr. George C. Ladd, 261 Franklin Street, Boston, has charge of the Proprietary Schools, and stands in no respect to the public schools of Boston. He is one of the leading men in Boston, and is a frequent visitor to the Proprietary Schools. About two thousand persons are educated in these schools, and the number is increasing. About two thousand persons are educated in these schools, and the number is increasing.

Proprietary schools are located principally in Boston, and in other parts of the city, not far from the railroad yards and the wharves, which are very crowded and get very ready, and in addition, the exchange, built in that capacity.

The Proprietary Schools, whose buildings are located in Boston, are in operation, and for this purpose there is considerable managerial interest shown by the trustees and faculty, and also by the students. The students little realize that the Proprietary Schools are the schoolroom and the schoolroom. They have succeeded in getting the students to do all that is possible for them, but they are not satisfied, and are continually improving their work, and are engaged in helping others to do the same. They are members of a local congregation, employed by the Proprietary Schools, and are willing to do while on their return to Boston, the congregation and the school to accommodate them, and such work as will interest them. The Proprietary Schools secured the money to erect their building, and they pay a portion of the expenses in another part of the city, before their term, and though the money to help in the school, under "Proprietary Schools", goes largely to the Proprietary Schools of the city, and the money is used, and is expended. The Proprietary Schools are conducted in a manner that is wholly without fault, and has a wide influence in the country. It is frequently visited from all parts of the country, and especially south, and is well known throughout the United States, and in England, and in other countries.

The "Instituto English", the magazine's name, reported a good attendance in its schools of boys, the total enrollment being 14,000, of which 11,000 are boarders and 3,000 day scholars, attending in school.

Dr. White, page seven.

There is a good staff of teachers and there is an complete harmony as could be expected where so many work together in a limited space. There are a large number of boys this year from the country, sons of wealthy farmers, and these are most accessible to the influences of the school, since they are less corrupt than those who come from the cities. There is also an unusually large number of English and German boys, Protestants, who give a certain tone to the school which would otherwise be lacking. The usual Christian work is being done in the school and the students take an unusual interest in Bible study. There is a good Sunday School in which we study the Blakesley series of lessons, a Y.M.C.A. under the direction of Mr. Elmore, three hours a week of Bible instruction or moral teaching in each class, and the daily morning chapel service.

PAN FERNANDO is the next Station to the South of Santiago and was reported on by Mr. MacLean, the Superintendent. The local church in Pan Fernando is not making rapid progress, due to influences of past years. Linares, Curicó, Renaquén, and Salcedo are all in this station and the work was reported as more or less satisfactory. For health reasons and in view of the little promise of a successful work in Pan Fernando, which is but a small country town, it was decided to transfer Mr. MacLean to Santiago. He will reside in this city, help Mr. Garvin in the responsible extension of the general work of this Station, and be ~~responsible~~ for the itinerating work on the rail-way South as far as Zalca. Mrs. MacLean's health has not been good for some time and it is hoped that the change may be beneficial.

COLEGIO Station extends from Parral South as far as Fraijanes, our furthest point South and which is, probably, the southernmost Presbyterian church in the world. Mr. Boomer is the Superintendent of this Station and reported on the work of the year. In Chilian the Rev. Manuel Herrera E., who was transferred from Villa del Mar at the beginning of the year, is doing a good work. The services are well attended and some advance is being made in the matter of self support. There is a very good spirit shown among the members, an attendance of 50 at prayermeeting and of 80 at both the evening service and the Sunday School. The work in San Carlos, a small town near Chilian, has been closed, both because of a lack of interest in the community and the difficulty of attending to it.

Dr. White, page eight.

In Fraignen there has been a slight falling off in the interest and attendance, due to some discontented members and, also, to the influence of the warring faction in Concepcion. The Pastor, the Rev. Miguel Marti, has been not a little disengaged, but is now going on with his work and has the sympathy and confidence of his flock. Los Sauces is a small place which is visited from Fraignen once a week, by Señor Marti.

In Concepcion, as already stated and explained to the Board in former communications, there has been considerable loss due to the vagaries of a Pastor who is now in the land-house and who was, evidently, insane, since he had been sent to the asylum some four or five years ago. The church was practically wrecked but Mr. Boomer has been able to go on with the services and a good number have now returned to the church. The actual membership of 70 was about equally divided between those who went off with the Pastor and those who remained faithful, and the attendance in the church now reaches 30. Mr. Boomer has had to begin what is practically a new work, due to erroneous teaching in the past, though there are a faithful few who did not bow the knee to the idol of independence from Mission control and who continue with the new organization. A weekly paper is issued by the recalcitrant congregation and its editor and proprietor, a brother-in-law of the insane Pastor, attacks all form of foreign interference in the work of the Chileans and hopes to head a movement toward independence from the influence and control of the missionaries. However, he has but a slight following we believe that a careful, constant, and prayerful ~~work~~^{following up of our duty} in Concepcion will soon re-establish the work on a better basis than it had before under the ministration of Señor Ioren. Meanwhile, the situation has been very trying for Mr. and Mrs. Boomer who have had the burden of the re-organization of the church.

So much for the reports from the different stations. Doubtless I have omitted some details which ought to have been mentioned, but this defect will be remedied by the other members of the Mission as each writes you more fully about his own field and its needs and work. The above is merely a general outline of the reports given in the meeting of the Mission.

Dr. White, page nine.

Mr. Spining was authorized to cancel the present mortgage on the property of the "Escuela Popular", in Valparaiso, using for this purpose a part of the recent gift of \$5,000.00 gold. This must be done in order to allow us to tear down the present building and begin the new one. As soon as the other is begun we can then renew the mortgage for a sum sufficient to complete the building. No doubt this point will be more fully entered into by Mr. Spining in his correspondence with you. He was granted a Power of Attorney to place a new mortgage, when he considers it opportune, to the amount of fifteen thousand pesos (\$1,500.00).

In the location of workers it was voted to transfer Señor Figueras to Santiago; Señor Olivares to Talca; Mr. MacLean to Santiago; and to locate Miss Jarvis, on her arrival in Chile, in Santiago. The reasons for the transfers have already been explained above. The location of Miss Jarvis here until she learns something of the language seemed to be the wisest move.

Mr. Spining presented plans for the building of the "Escuela Popular", for which money was given by Mrs. Turner, and the plans were accepted by the Mission. He was also authorized to write Mrs. Turner in regard to the total cost of the building to see if she would prefer to stand all the cost rather than to have us take the amount needed for the completion of the building from other funds, the \$5,000.00 not being sufficient for the purpose.

The matter of Mrs. Garvin's going home in 1911, instead of going with her husband in 1913, was discussed & and the required permission was ~~granted~~ granted her. It was also voted to allow Mr. Boomer to send his elder daughter at that time, if he should deem it wise to do so. These moves are in the interest of the education of the children of both families and seem to be necessary.

The matter of the erection of houses for missionaries had been canvassed by a committee and their report, as follows, was adopted; that we ask the Board to grant for the erection of houses for missionaries the following amounts: For Talca, \$18,000; for two houses in Santiago, \$40,000.00; for Concepcion, \$20,000 or a total of \$78,000.00 (pesos). These amounts would not erect luxurious resi- but such as would cover a site of some 300 square metres and give some eight living rooms, with kitchen, bath, and servants' quarters. Such houses would rent

today for \$180.00 to \$200.00, representing for the Board an investment of 10 to 11 %. The matter of missionaries' residences is one of our problems today. All but one of the missionaries who live in rented properties are paying a considerable sum out of their own pockets every month, rather than ask the Mission to take the full amount necessary for a comfortable house from the appropriations for native work. If the Board does not feel that it is a wise policy to invest funds in missionaries' residences, we feel that the amounts to be paid ~~for~~ ^{for} rent should come from some other fund that that granted for native work. Every dollar we pay for the rent of a house for a missionary means that much of a reduction in our funds to be used for the native work. If it is the policy of the Board to provide comfortable-not luxurious-residences for its missionaries, some policy should be adopted which will provide said house without the necessity of the missionary's paying a considerable part of his rent from his salary which has been fixed with the understanding that his house would be provided for him. With present prices in Chile, and, especially, in view of other sacrifices to be made to carry on the work during the present year, it will be a considerable hardship for a missionary to pay from twenty-five to fifty pesos a month on his rent, yet this will have to be done of houses suitable for residences are to be had in Concepcion or Santiago. We recommend to the charitable consideration of the Board this matter of the missionaries' residences and respectfully ask that the amounts requested be granted.

It was also voted to ask the Board for an appropriation of ten thousand pesos (\$10,000.00) to be used in the construction of a new church building in Concepcion. The one built many years ago, before the growth of the city, is not in a suitable locality for our work. We plan to sell this property for something like twenty thousand pesos (\$20,000.00) and with the ten thousand asked erect a new building in another and more suitable part of the city. It is practically the problem of a down town church, the same problem we had to meet in Valparaiso when we decided to sell the old property and build in a better locality. The results in that case have all that we expected, since we now have a strong or-

ganization that we could never have got together in the old location. It is felt that much the same conditions exist in Concepcion and that the problems that now vex that long suffering congregation will also, in part, be solved by removal to a new district, as well as allowing us to reach a larger parish than at present.

The President of the Mission was instructed to communicate with the Office bearers of Union Church, Santiago, asking that they make an effort to assume a part or all of the rent of Dr. Lester, beginning with June, and that he advise them that next year the Mission will expect them to relieve ~~the~~ us entirely of that expense. This is in view of the tremendous cut which we find ourselves obliged to make in our Estimates, and the consequent need of reducing the amounts paid for rent to a minimum. The Union Church will, in time, we hope, be able to assume all expense connected with its Pastor. At present the Mission pays half the salary and the rent and receives in return the sum of \$150.00 a month from the church to be applied to our work, since Dr. Lester found that he could not give half of his time to the work of the Mission.

In view of the Kennedy bequest and the circular from the Board asking for a detailed statement of our property needs, we revised the list sent in last December, since that list was made out before we had received any definite word from the Board in regard to properties and the disposition of the Kennedy bequest. After a thorough canvas of the situation and a discussion of our various needs, we beg to present the following list of properties which are needed and which are essential to the growth and maintenance of our work in Chile. The properties are listed in the order of importance and in the order in which we would like to have the grants made, in case all can not be given.

LIST OF PROPERTIES HELD BY THE CHILE MISSION:-

Missionaries' Homes; Taltal,.....	\$15,000.00
Santiago, two houses,	40,000.00
Concepcion,	20,000.00

Gymnasium for Instituto Inglés, 10,000.00

Chapels and sites for same:	Chillan.....	\$10,000.00
	Ay. Ratta, Santiago,	\$15,000.00
	Two new churches,	
	Santiago,	40,000.00
	Concepcion,.....	12,000.00
	Curicó,.....	6,000.00
	Los Sauces,.....	800.00
	Pocopilla,.....	1,500.00
	Copiapó,.....	800.00
	Linares,.....	1,000.00

Girls' English School, Valparaiso,..... \$130,000.00

This gives a total of \$305,100 asked for new properties from the Kennedy bequest, which sum, at the current rate of four and a half to one would give a total, in American gold, of \$67,800. At the Board's rate of .27 cents to the peso it gives \$82,377, American gold.

While we were yet in session a letter came from Mr. Speer with copies of material from the "Independent", which he had quoted in one of his addresses and which has caused considerable discussion and some criticism on the part of our Catholic friends. We have also had some publications on the subject here in Chile, in one of the leading dailies of Santiago, in the "Catholic Review", and we have seen several references to Mr. Speer's addresses and statement in papers and reviews from the United States. In view of the discussion and criticism aroused, and in view of Mr. Speer's evident desire to know the opinions of the missionaries in the matter, the following resolution was unanimously adopted:

"Resolved, that ~~insert~~ the Chile Mission, after reading Fr. Speer's report, do hereby endorse the same and declare that it is well within the bounds of truth, and is fair, impartial and timely. In our judgment this report should be published at once and given the widest circulation possible."

While the reference in Mr. Speer's addresses and report to the clergy of Chile has aroused some feeling here and, as already stated, some reference to it has been made in the press of the country, yet it has in no way affected our work. The statements made are true as regards the general conditions and in regard to the clergy in particular and we see no reason why they should be retracted or minimized in the least. It is well to let the people of the home

Dr. White, page thirteen.

churches know just what is to be seen in the Latin republics and we feel that Mr. Speer has let in a flood of light that can not fail to enlighten those who have been doubtful as to the evils of Romanism.

The most difficult problem that we had to solve was that of the reduction in our Estimates which was made necessary by the withdrawal of the Board's permission to use the gains in exchange and a reduction in the amount given us for classes IV to IX.

In view of the spirit of your letter announcing the appropriations for the current year, we are convinced that the Board does not understand the situation in Chile, and you will excuse the rather lengthy explanation that follows, since we deem it of the most vital importance to our work that the Board realize our exact condition and our responsibilities as regards the work and our native workers.

For some four years we have had the permission of the Board to use a part or all the gains in exchange in order to meet the constantly increasing cost of living in Chile. But the appropriation for 1910, with the permission withdrawn to use gains in exchange, is \$11,912.00 less than the estimated needs for our work, and is even \$600.00 less than the appropriation for 1909 on a gold basis and for twelve months. Consequently, the cut which we would be obliged to make if we are to force our expenses within the limit granted by the Board, means, practically, a paralization of a very great part of the work which we have succeeded in establishing during the past twenty years.

To repeat, the Board evidently thought that a sufficient amount had been grant for the needs of the work, as it is now established, without allowing for immediate expansion; but a careful study of the needs in connection with the appropriation, first by the Mission as a body during almost one whole day and afterward by a special committee, has shown that how absolutely impossible it is for us to maintain more than a mere semblance of our present work unless the Board comes to our immediate relief by increasing the appropriation for 1910.

After a careful and deliberate study of the field, but two lines along which provision could be made for the work suggested themselves to us.

In the first place, we could sell a part of our property and thus secure funds which to tide over our present difficulties; but this relief would be but a temporary one, besides, since a great part of the funds invested in our properties has been raised on the field, we doubt our moral right to dispose of them to meet such an emergency. The only properties which we might sell would be one of the two schools, -the "Instituto Inglés" in Santiago and the "Padeliller" in Valparaiso, -which would mean closing the institutions.

Consequently, we seem to be shut up to but one line of action which would permanently ease our budget and bring it within the amount granted by the Board.

According to our calculations we would be compelled to dismiss 15 of our native workers, -that is, all of them, with the exception of the three oldest ordained sisters, -and shut up the churches and preaching places now manned by them, and let the work go to that which may be carried on by the missionaries themselves and the three remaining ~~native~~ native ministers.

In other words, we would find ourselves where we were twenty years ago and all advance made in that time, at the cost of sacrifice and labor which only the missionaries themselves can appreciate, would be irrecoverably lost and our future usefulness in Chile seriously compromised in the sight of the people among whom we work.

A committee was appointed to work over the estimates and to report to the Mission what, in their judgment, would be the best way to meet the reduction, and this committee, after a due consideration of our absolute needs to carry on the work without expense, found that we must choose between imposing a great hardship on all our workers or making such havoc with the work itself that it would take years to recover our present position. This committee reported to the Mission. Its report was accepted and is here embodied as nearly as possible in their own words.

The following possibilities present themselves, but they are not presented in any order of preference, that being left to the Board to determine in view of facts presented. No other alternative presented itself which offered relief efficient and we present the following to the Board for their consideration:

Dr. White, page fifteen.

I. Cut out the CONCEPCION STATION, which includes all our work from Parral to the South as far as Traiguén, and discharge all the workers employed in that Station, - viz., Martí, an ordained Minister and one of our most faithful helpers, and Zuñiga, who is not ordained but a very valuable helper. In case the Board accepts this proposition, we would sell the property of the Station, or rent it, and leave that field to the care of the Methodist Mission.

This would save us:	Salary of Martí,.....	\$2,880.00
	Salary of Zuñiga,.....	2,580.00
	Rents in Arenal,.....	360.00
	Part of the rent of Boomer,..	700.00
	Rents of chapels in Station,..	600.00
	Total saved,.....	\$6,700.00

But this is not sufficient, therefore we would have to abandon Chillán and Parral, in the Northern part of the Station, and we would thus save, -

Salary of Herrera,.....	\$2,450.00
Rent in Chillán,.....	120.00
Grand total,.....	\$2,570.00

But, as this ruling could not be put into effect for three months, and two months of the year have elapsed, we must deduct from the above, five twelfths of the \$2,570.00, or \$2,058.33. To this we must add \$1,000.00 for the removal of Boomer and another \$1,000.00 for the removal of Zuñiga, Martí and Herrera, and we have the following reductions:

For the five months,.....	\$3,866.75
Removal of Boomer,.....	1,000.00
Removal of others,.....	1,000.00
	<u>25,866.75</u>

And we have left to apply to deficit the sum of..... \$3,367.26.

This is still far short of the \$11,912.00, the difference between the amount appropriated by the Board and the estimated amount necessary to carry on our work as it is. Therefore, we might sell the property in Concepción for, let us say, \$20,000.00 and leave only the little chapel in the Calle Rosas as our ful-

ilment of duty to those who have aided in the building of the church. Some of the Mission feel that this course would not be honorable, in view of the amounts contributed on the field for the erection of the building and the purchase of the site; moreover, such action would solve the problem only for the present. We could have something of a deficit for the following year, unless we reduced our work still further.

I. We might abandon TALCA, sell the property for something like \$20,000.00, and remove the worker to another field or discharge him, saving another \$1,220.00. This move would give us relief for a couple of years. But still the curious feeling of shame and dishonor refuses to down in the minds of some of the members of the Mission. What will the friends inland around Talca, who contributed the greater part of the money to purchase the property and build the church, say to this method of procedure? What about the consistency of such a move in the face of a proposal to build missionaries' houses and chapels in other places?

II. We might sell the little strip of property, almost paid for, at the side of the "Instituto Inglés", and which now serves so indispensably for a play-ground on which we were planning to erect a much needed Gymnasium as soon as the money can be provided. It would greatly complicate the management of the school and, in all probability, reduce the number of students, inasmuch as a small yard or 115 boarders and as many more day pupils is not attractive to parents. Still, this would give us relief for the present, and, possibly, for even another year; but it should be kept in mind that it might produce a deficit in the finances of the Institute which we would have to meet in some way.

V. The "Wereldo evangélico" might be given up, but, at the most, we would save but \$2,000.00, and even that could not be done until after a year's notice had been given the subscribers so as to make good their subscriptions. Consequently, there could be practically no relief in this move and a future loss of four thousand pesos a year that are received in subscriptions, toward a work that is worth, in the estimation of some of us, as much as any other work that can be accomplished by a missionary and a Chilean Evangelist combined.

Furthermore, the man now engaged in the editorial work of the paper is one whose responsibilities as a pastor are not of the highest, yet, because of his long service to the Mission, he would have to be retained in our employment. Hence, we could not save his salary.

v. The closing of one of our two educational plants was thought of only to be rejected, because it would give no immediate relief and but little in the future. The Institute is self supporting, save for the salary of the principal and a third of the salary of that of the Vice-principal, and, besides, funds in Class I are beyond the reach of the Mission. The "Escuela Popular" might be closed, but for every peso saved (a year hence) we should two or three of the payments for tuition and subscriptions in Philadelphia to that enterprise, to say nothing of the five thousand dollars gold recently received for the construction of a new building.

vi. If the Sosra will permit it, we might recommend the retirement of a missionary, the equivalent of his salary and house rent to be used in native work. But, however desirable that might be, it in no way gives immediate relief since the return of the missionary would cost all of his salary for the current year.

vii. To make any serious reduction in class VII is impossible, because there is so little actually paid for rents, save for missionaries' houses. Almost \$16,000.00 of the \$19,840.00 net of this class is paid for such purposes, and for insurance and taxes. Clearly there is no relief here.

viii. THE DISCHARGE OF ENOUGH WORKERS TO MEET THE SUM is another possibility, - but what does this mean? There are \$11,912.00 (present) to be made up. Taking off the workers in the order of latest employed and we should have to retire enough of them to make up the above deficit on six months of their salaries, as two months are already run, three months should be given them before dropping them from the lists, and another month would hardly pay the moving expenses of such as would have to be returned to their homes or other places where they could find employment. Possibly we ought not to show them so much consideration. But, on this basis:

Pedro Iñízio, six months salary,	\$1,092.00	(Raised on field 6 mos.)
Aracena, " "	" 600.00	(00.00)
Rose Bates, " "	" 520.00	(240.00)
Bullig, " "	" 1,290.00	(180.00)
Mouffra, " "	" 750.00	(620.00)
Heraldo Alvarado, " "	" 600.00	(180.00)
David Rey " "	" 646.10	(500.00)
Kayes " "	" 1,030.00	(120.00)
Total served in this way,	\$4,207.00	

But this is still not enough, although the list includes all our unordained helpers, Bible women, and students for the Ministry, so that we would have to include our ordained men into whom we have put years of education and who are just now becoming of great use to the work.

Herrero, six months of salary,	\$1,250.00	(150.00)
Ramón Olivetos, " "	" 1,020.00	(360.00)
Martínez, " "	" 284.00	(990.00)
Figueroa, " "	" 946.40	(600.00)
Hurtado, " "	" 1,460.00	(120.00)

In this way we get a total of \$15,427.00, but we have left to carry on the work of the Mission, in addition to the missionaries themselves, only three ministers, Moreo, Letton, and Krause, and the first of the three is unfit for pastoral work and is now employed, as already explained, in the work of "El Heraldito Evangélico," thus leaving us, practically, only two ordained men for evangelistic work! We would have to close up over half of our work and limit ourselves to what we as individuals can do. Should this be wise? YES. There remained but one more plan, and this can be but provisional, but which seems to be imperative, pending possible relief from the Board, viz., SCASIE ALL MALARIA (EXCEPTING CHILDREN'S MALARIA) 10% OF MISSIONARIES AND CERTAIN PATRONS AND RELATIVES, ARE HUNGRY, ALL KNOW, IN FACT, IN COLUMN I OF OUR BUDGET. This, we have figured out, will require 10% on the remaining ten months of the fiscal year. We recommend that it be done, but it should be done with the expectation that the Board, when it sees what a reduction means, will come to our relief and give us the additional means required to carry on the work as planned.

If the Board feels that it can not do this, we would ask that it suggest some line along which we should make a reduction. Some of our workers may not be able or willing to stand the reduction of ten percent longer than the time needful to hear from the Board. It is possible that none of the missionaries may

feel that they can not continue this forced contribution to the work of IC S on both salary and rent beyond the present fiscal year.

There is abundant room for eloquence in urging upon the Board the necessity of an increased appropriation for the current year; but, whether it is able to do this or not, we should at least be assured that such an increase will be forthcoming for the next year, or else plan for a most serious reduction in the work undertaken. We prefer that the Board, if unable to assure us of an increased appropriation, would indicate the lines of reduction; but, if this is not done, and we are left without a clear hope of an increase of funds for Classes IV-IX, it would seem that the responsibility for the loss suffered by such a sweeping reduction as would be necessary, would not lie with the Mission.

In anticipation of a thorough study on the part of the Secretaries and the Board of the problem we have presented, and wishing to know your decision at the earliest possible moment, we append a cable code which we would ask you to use as soon as my decision is reached.

The code proposed is as follows, the word to be added to "Inculcate", our cable address:

"GRANTED", means that the Board grants the full amount needed to meet the deficit in the appropriations, i.e., gives us....."611.902 pesos.)

"RELIEF", means that the Board grants toward said deficit, 10.000.00

"HOPE", " " " " " " " " " " " " 6.000.00

"PATRON" " " " " " " " " " " " " 6.000.00

"BENEFIT" " " " " " " " " " " " " 4.000.00

"INVESTMENT" " " " " " " " " " " " " 2.000.00

"IMPOSSIBLE" " " " " " " " " " " " " 10.000.00 and

, that the Mission must make reduction at all hazards.

This letter has lengthened out more than it should, but all these details and explanations seemed necessary to a complete presentation of our needs and to a full understanding on the part of the Board. Each member of the Mission will send in addition to this general letter one of his own with special reference to his own field of work, if he deems it necessary.

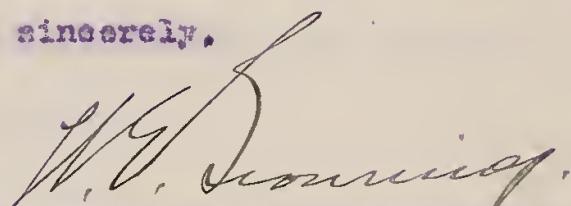
Dr. Shatto, page twenty.

The financial problem that confronts us the most difficult that we have had to face, if I mistake not, in the last fifteen years, perhaps in the history of the Mission. The grant of the Chins in Exchange was made because of the increased cost of living, not to begin or carry on new work, with the exception of one or two workers that the healthful advance of our work made necessary. And yet, just when the cost is the greatest that privilege is cut off with nothing given us a substitute. It is all right to put us on the same basis as other missions, in that you take away the special privilege of the gold basin, but, in that case, an equivalent must be given or, as already explained, we must cut out our work until we come within the sum granted us.

We recognize, too, the difficulties under which the Board labors and we sympathize with the Secretaries in their difficult task of apportioning the inadequate sums at their disposal among the different missions. We do not wish to ask more than is our right in view of work already done, but we do insist that the Board assume the responsibility of we have to main our already established work and that it indicate which part should go first.

With very kind regards from us all and deep appreciation of your kindness and your sympathy for us in our labors, I am, on behalf of the Mission,

Very sincerely,



W.G. Downing.
President & Corresponding Secty.

Board of Trustees

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CHRIST'S MISSION

JAMES A. O'CONNOR, PASTOR

331 WEST 57TH STREET
(NEAR BROADWAY)

ESTABLISHED 1870

INCORPORATED 1887

TELEPHONE 5907 COLUMBUS

NEW YORK, June 1,

1910

RECEIVED

Mr. Robert E. Speer,
156-5th Ave., City. *MIN 2 100*
Mr. Speer.

Dear Mr. Speer:-

In reply to your favor regarding the Jesuit, Father Sherman's statement concerning the moral conditions in South America, I beg to say that *from* ^{ly} the Jesuit monthly paper of this city, "The Messenger of the Sacred Heart" for December 1898, I found the following *in the bound Volume of my Magazine. The same is dated January 1899.*

NO RELIGION IN PORTO RICO.

* * *

In the New York Messenger of the Sacred Heart (the Jesuits' magazine) for December, 1898, there is an article entitled, "A Month in Porto Rico", by the Jesuit priest, Father "Tom" Sherman, who, since the death of his father, the Civil War General, is making much capital of his familiarity and relationship with military men, and who was appointed chaplain of a Missouri regiment at the beginning of the war with Spain. In this article Father Sherman says: "Porto Rico is a Catholic country without religion. The clergy do not seem to have any hold of the people. They are part of the Spanish establishment. The Spaniards here are Catholics, some Porto Rican women are Catholics, the men are legally Catholics, which means they are baptized, married and buried Catholics."

"The Messenger of the Sacred Heart" has recently been merged

in the new weekly Jesuit paper, "America".

With regard to the Decrees of the Plenary Council of the Latin American Bishops in Rome in 1899, I am looking through them, and will let you know if I find anything likely to be of service. So far I have found nothing, and I am certain that Mr. Beach's quotation is not in the Decrees, or indeed in any Papal document. If I can do any more, please let me know.

Sincerely yours,

James A. Conroy

RECEIVED
President's Office
20 1910
Mr. Speer.

Mackenzie College

S. P. Brazil

June 1st, 1910.

My dear Mr. Speer:

I have just received and carefully read your report. I cannot refrain from writing you a line as to my impressions just after reading it. It seems fair and a most temperate statement of the case of Romanism in S. America. You might have said very much more, but could you have said less? I am an extremist in opposing the use of the "big stick" on Roman Catholics by our missionaries; but in your case it is quite different.- You came out to study mission work in its relations to local conditions and report upon the need for it. You must state the essential facts and show wherein Rome fails even to keep the people up to her own standards. The statement is far too mild. Why the half apology pasted on the cover? The statements on pages 159 & 160 are entirely correct. The one item of the "revolving barrel" for illegitimate children, is found in all the large cities of Brazil and other parts of S.A. and in Spain and Portugal as well. We have one within three minutes walk of Mackenzie college and I know prominent men and women who know no other mothers than the sisters who took them out of the barrel. The thing itself is not the point but the condition to which Rome has brought society to need it.

Your description of the Bahia ^{work} makes me want to give a year of my life to ~~the~~ ^{it} work with Waddell.

You are far too good to the work and the workers and place them under additional stress to live up to your kind words.

There many points where I do not entirely agree with you, to which I am going to take the liberty of referring at another time.

The steamer is leaving a day earlier
than originally set & I am unable to get
my mail off. hence the extra hurried note

Affectionately,

H. H. Bay.

Silver Bay 27 June
1910

1418 EUTAW PLACE

Dear Mr. Speer: No effective work can be done in S.A., without first honestly & straight forwardly telling the truth.

You must not regret what you have done no matter what happens, it is the penalty of permitting the lie which saturates Latin America that it shall create great trouble when it is exposed. Even though our American missionaries in S.A. are

hurt by it you still must
not report it. I have the
Catholic "America" of recent
date denouncing the Pope's
letter to Chile & saying that
the Pope approves all
the R.C. have been doing
in S.A., I had thought
they were but keeping
discret silence.

Conditions in Mexico as
you know & as I know
are as bad or worse
than you have

depicted them
until they purge themselves
of these lies? I fear
not.

.Very sincerely yours
Howard A. Kelly

Caracas. June 11. /10.
Mr. Robert E. Speer. Secy. &c.
156 Fifth Ave. N.Y. City.

My dear Mr Speer.

Warmest thanks
for your kind sending of your
Sc. Amer. Report! Strong as
the presentation of the facts is,
yet you have had the grace of
understanding ^{of facts} not a few.

There is nothing hid that shall
not be made known! - And come
abroad! I also hope & believe &
pray, that during the conversa-
tions between meetings at the
Conference now assembling in
Colombia, not a little inform-
ation will come to light where
it is most needed, among pas-
tors & others whose churches "will
contribute not one cent to mission-

For in ^{this} late day there can be no more
offered to the world. nor one so ill
of body & mind. as well as to the Lord.
nor one which so fatally (in many
missions of rare promise) living
China as well as in darkest Africa
the U. States & Canada. — I do not
controversy. & combative ness. but
"discreet" silence in the presence
lies & fraud & crimes against the
& things known to humanity.
As to the Gospel today is ^{the} Rock
This you are prepared to believe &

to papal lands," as Newman Hall
once told me in Syria of his own
church. Undoubtedly, there are
reasons or motives for this policy,
which may have weight in
certain quarters, as U. States & Ger-
many, where many R. Catholics are
more or less protestantized by their
civil & social atmosphere, & to them
any exposure of the worse than
Lutheranism of So. America might
be offensive; and might preju-
dice for a time, even the American
missions already at work in So.
America. But — it will never
do for prot. Churches to cease to
protest. I hope King George is
to proclaim, ^{anx.} with all loyal &
royal solemnity, the "idolatry"
of the "mass" & the "superstitions"
of "transubstantiation".

I do not know just how you
might be inconvenienced or
compromised, if you were dis-
posed to send me one more copy
for strictly private use by an
agent of the Brit. & For. Bibl Soc.
who resides here. & has known
of the existence of the printed
report.

But, of course I cannot
judge of the present need
of privacy, & will understand
your declining my request
should this be advisable. —

I hope this may be forwarded to
you in Edinburgh - but it is after
all of little importance - save
in the hands of the Lord, who
can bring great things out of
little. — Every day yours
D. S. Pond

THE AMERICAN BAPTIST HOME MISSION SOCIETY

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TREASURER
L. C. BARNES, D.D.
FIELD SECRETARY

NEW YORK, June 14, 1910

SUBJECT:

RECEIVED

Rev. Robert Spear,
156 Fifth Ave.,
New York City

JUN 16 1910

Mr. Speer.

Dear Mr. Speer:

If your address on South America is printed in pamphlet form please send me two copies of it. I know that some of the statements in it were asserted by Roman Catholics. If there is any printed matter in verification of the statements in the address, or anything in typewriting which you can take the trouble to have copied for me I shall be greatly obliged.

Please send bill for all.

Yours in cordial service,

LCB
MC

L. C. Barnes

June 16th, 1910.

The Rev. L. C. Barnes, D.D.,
23 East 26th St.,
New York City.

My dear Dr. Barnes,

Relying to your communication of June 14th to Mr. Speer, who is at present in Edinburgh attending the World Conference of Missions, permit me to say that Mr. Speer's address on South America has not been printed in pamphlet form, but appeared, I believe, in the May number of the "Missionary Review of the World" and is also included in the report of the Convention. Regarding printed matter in verification of statements in the address, I think perhaps you will be interested in having a copy of Mr. Speer's report on his trip to South America, which will give you a good deal of information concerning Roman Catholicism in that country. I believe he has good authority for all his statements.

Yours very cordially,

Acting Secretary.

(Report)

July
San Fernando, Chile ,Casilla 60

R.F.D.M.

Mr. Robert E.Speer
New York City.

June 15, 1910.

OJ.

My dear friend;

Let me thank you for your last long letter and the pamphlets which you enclosed. The statements you made respecting our attitude to the R.C.Church seemed so important to me that I loaned the letter to Dr. Browning hence cannot verify the date.

After having written at such length in a previous letter which will have reached you by this time, I need not repeat the sentiments expressed therein.

One can readily see that any diligent inquiry into the religious and moral conditions of Chile must unmask grim realities that constitute an unanswerable appeal to the heart constrained by the love of Christ and responsive to spiritual bankruptcy. The report is eminently fair and the language is temperate. To some it might seem prudent to content oneself with an impartial statement of the appalling sinfulness of the populace in general.

The world knows that the R.C. Church has been the tutor to this people ever since their emergence from barbarism .

When the world learns of their fruits,only one conclusion is logical. I have tried to make the appeal on that score but what invariably results? Those who listen to the evidence wish you to assist them or confirm them in fixing the guilt where it belongs.

In sharp contrast with the frank courage of Jesus an indirect indictment seems unwarrantable.

Romanism as an historical science ought to be esoteric but we are not historians-we are messengers of Christ's living gospel ,therefore we must speak the truth and abide by the consequences whatever they may be. If we are animated by sincere love for our brethren, if we speak the truth in that spirit,if we

as zealous in trying to remedy as we are in condemning, I do not believe any permanent injury will result.

But we must be prepared to consider all criticisms levelled at us by friend and foe.

It is not strange that all the demons of Jesuitism are unbound and that a special league is formed to deny every statement made against the R.C. body.

If some shrewd observer should undertake to expose the weakness, the folly, and the hypocrisy of some of our members who masquerade under the guise of Protestants, the arraignment would be a counter-stroke from which we should suffer, at home and abroad.

I believe that the fury of the hierarchy is about spent by this time and that the facts embodied in the report ought to be given free circulation. Fanatical opposition could not be any stronger than it is in this Central Valley for the issue is clearly defined. In the earlier days, according to Mr. Boomer, more weight was laid upon the Protestant institution in contradistinction to the prelatic church. I see no reason why a worker need discuss the relative claims of these antagonistic systems and make them mutually exclusive and I am glad that the policy has been altered so that we have less polemics and more evangelism.

Nor do I believe that we shall be permitted to see the disruption of the R.C. Church in Chile. She will always command first place as a social, educational, political and philanthropic agency.

Her arrogant claims will gradually disappear to some extent, her enslavement of the conscience and the will cannot last in any atmosphere of enlightenment but her compact organization will resist all the ravages of time.

Here as elsewhere, according to the program of the dispensation, God is gathering out from the mass of superstition

and immorality what He has sought in all times- a people for His name, a ~~peculiar~~ people of pure and undefiled religion, who are His witnesses in days of feeble faith and His lights amid the darkness of materialism.

This I conceive to be our exalted mission as messengers of Christ in Chile, viz, to publish the glad tidings of an all-sufficient Saviour.

How insufficient I feel for the task God alone knows but He also knows that there is not a trace of insufficiency in the Saviour who has sent me here to labor and to wait for Him.

Only recently it occurred to me that I had freely criticized the R.C. Church withoutn praying earnestly for her ministers.

I have made so many friends among the R.Catholics of San Fernando that I wish there was no connection between their faith and the hierarchy.

At the last Mission Meeting we were transferred to Santiago. I need not enter into the considerations which prompted the brethren to suggest it and the writer to consent to it.

Of course I shall be freer to itinerate in the Central Valley than I am at present and I shall continue pastor of this group unless the Mission denies the urgent request signed by every member of the congregation here.

Mrs. McLean has been losing flesh and vigor for the past six months and the change will be welcomed by her.

Since Mr. Boomer has informed you of what has occurred in Concepción you will have derived some idea of what my first two years in Chile were as I had to work with the same set of men, as a new missionary. Mr. Boomer has always had my sympathy and my daily prayers on account of what I knew he would be obliged to suffer. In San Fernando the atmosphere has cleared considerably,

the spirit of the church is better but one of the ex-elders who left the church some time before my arrival is an aggressive Nationalist and keeps continually striving for an Independent Church modelled after the pattern of the Valparaiso Methodist which was rent into two factions by fanaticism.

In Curicó we are still being hounded from room to room because there is no property that we can call our own. The Rancagua group are making progress.

The "jolly baby" has grown and flourished; she was 37 inches high on her second birthday (June 10th.).

Our maid Margarita keeps growing in grace and in the knowledge of our Lord Jesus Christ. She reads her Bible at least half-an-hour with Mrs. McLean every evening and is intensely interested in every good work. Her case is our unfailing encouragement for the transformation of her life is undoubted.

One of our members has turned over his eldest son to us in order that he may be properly educated. Both father and mother hope that he may be a Chilean pastor some day.

Miss Neville leaves for Canada in November of this year and we hardly know what we shall do without her.

If you have any copies of the Duff Lectures for distribution I would welcome a copy.

On page 66 of your report I think it is inaccurate to attribute the subjugation of the Indians to a German. The Germans are responsible for a great deal that is discreditable but, in this case, I am ashamed to say it was an Englishman. When I ran down to Concepción to conduct the memorial services for the late King, it was a relative of his who entertained me. The family are not all as bad as the grandfather but the professed Christians are not numerous.

I wish we could look forward to another visit from yourself and Mr. Cook this year but that seems too much to expect.

With kindest regards from all the household,

Faithfully,

RECEIVED

acc 91

JUN 30 1910

Mr. Speer.

Priest

137, Fellows' Road

London N.W.

England

27 June, 1910

Dear Sir

The Church in its history
me a little & I do not know
but it is not in it.

The quotation made by the Bishop
of Tona du Lac is from D.J. L.
Lea's "History of Sacerdotal celibacy"
2 Vols: 3rd Edition 211. - pub: by
Williams & Norgate, 14 Henrietta
Street, Strand

A work which ought to be in every
priest's library, everywhere.

The Acts & Decrees of the ^{the} Holy
Council of Latin American Bishops
are not issued in their complete
form to the public. You

be able to obtain the full text
through a friend at the Vatican
in Rome. But collaborative
information would be obtainable
from the Episcopalian American
or English chaplains in all the

S. American capitals - Rio - Paulo,
Lima, Mexico, Buenos Aires &c &c.
Be not I . . . and I should
think even the Consuls from those
Republics in N. York would admit
it. The emancipation has a
miserable shadow of which
celibacy of 500,000 N. S. clergy
were accomplished by imposing
the fare & pricing the Curia &
all the time it would be a
great deed done for humanit.
W. F. F. Jones
Audra & Matthew

TELEGRAMAS:

"TESTAMENTS"—CALLAO, Perú

A. R. STARK
REPRESENTANTE
en el Perú, Chile, Bolivia, Ecuador,
Colombia y Venezuela

DIRECCIÓN:
COLON, 107—CASILLA, 58
Callao—Perú

SOCIEDAD BÍBLICA BRITÁNICA Y EXTRANJERA

ESTABLECIDA EN 1804

RECEIVED

Callao, 20th of June ~~1910~~ JUL/1910 de 19

Mr. Speer.

Mr. Robert E. Speer,

156 Fifth Ave. New York.

My dear Mr. Speer,

I have only recently returned from an extended Bible tour in the South or would have acknowledged your Report on "Missions in S. America" sooner. I warmly appreciate your kind thought in allowing me to have a copy of this excellent Report. It is clear, careful and temperate statement on the position. All missionaries whose privilege it has been to read it must be thankful that an expert on missionary problems has committed himself to a pronouncement on the issues in South America. South America has waited long for an authority to speak and we thank you for the message. Your plea for Colombia touches my heart and I earnestly hope that it will melt the heart and stir the soul of the Am. Presb. Church.

We are thinking of you today at the Conference in Edinburgh. Would that Knox had been living Edinburgh would not have ruled out the Latin countries from the consideration that they are entitled to as Mission Fields. We hope that some voice is sounding the Macedonian Call for South America.

Let me acknowledge your letters of Dec. 1 and May 17. It will always be a pleasure for me to send you my Bible Report for this Agency and any other report which deals with matters of moment for missions.

May I ask you to put me on your list for the Presbyterian Report of Foreign Missions and let me know what I owe. Give my kind regards to Mr. Cook. I wonder if we shall see him in South America again. It was a great pleasure for me to know you, though I felt that I had already known you through your writings.

Faithfully yours,

A. Robert Stark

760 244

Guayaquil, Ecuador, June 24, 1910.

190....

Mr. Robert E. Speer,
156 Fifth Avenue,
New York.

RECEIVED

JUL 20

Mr. Speer.

My dear Mr. Speer:

I have your letter of May 17th, which I was glad to receive. Am sorry it did not contain the clipping to which you refer, but judge it was something concerning the morals of the PRIESTHOOD. I shall remember you when I find anything in the papers bearing on that subject. It is very amusing to me to hear that the Roman Catholic papers in the United States defend clerical morals in South America. Here the low state of morals is taken for granted and the friends of the priests content themselves with a reference to the natural tendency to vice supposed to be irresistible in the male portion of the human race. The nearest they come to a defense is in claiming that the stories are exaggerated. For my part, I take little interest in that feature of ecclesiastical conditions here, excepting that it is a symptom of a fundamental error in Romanism. I do not consider the morals so much the result of celibacy as of the confessional, and of course the confessional without celibacy is an impossibility. As the confessional is by Roman Catholics considered necessary for salvation, we can better attack them on their doctrine than on their morals, referring to the morals as a proof that the fountain which pours forth such bitter water cannot pour forth sweet.

My dear friend, I have read with disappointment some of your words since returning from South America and have felt it my duty to criticise them; my opinion you will probably see

(in the)

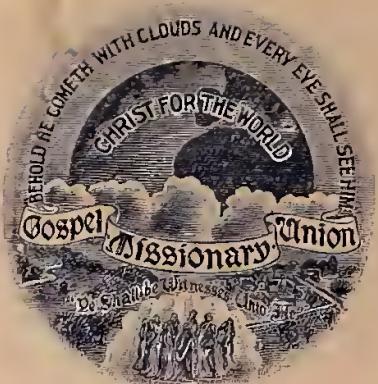
(R.E.S. - 2 -)

in the Gospel Message. I shall never forget that day at Northfield when you and I looked out upon the heathen world and I gave my life to the spread of the gospel in foreign lands, nor those other occasions when I was associated with you in trying to interest people in this work. If salvation is possible through the Roman sacrament, I feel that it must be possible through other pagan rites, and I should fear that I had made a mistake 21 years ago at Northfield; but 13 years of knowledge of this Roman Catholic land has convinced me that no one here has ever learned the way of life through distinctly Roman channels. How we could possibly fraternize in any way with the enemies of the Bible and of the Cross of Christ I cannot understand. I fear that the Reformation has spent its force when such sentiments are spoken among Protestants.

Believe me as ever,

Sincerely your friend and brother,

W.C. Reed



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NEW YORK ADDRESS,
156 FIFTH AVENUE

Geo. S. Fisher, President, — J. R. Graves, Ch. Bd. Trustees.

GOSPEL MISSIONS—THE UNEVANGELIZED.

MOROCCO, GEO. C. REED, SECY, SIFRU.

EQUADOR, W. E. REED, SECY, GUAYAQUIL.

NAVAJO INDIANS, D. E. BROWN, SECY, TUBA, ARIZ.

GOSPEL WORK—THE HOMELAND.

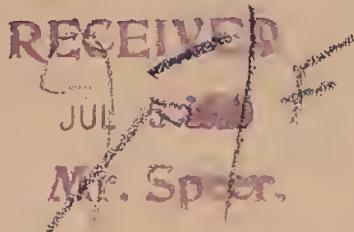
-- SECRETARIES --

J. CALVIN JONES.
W. G. HAWKS.
H. E. BRUCE.

O. P. CHAPMAN.
J. P. WELLIVER.
T. W. JOHNSTON.
F. L. FISHER.

Kansas City, Mo., June 29, 1910.

Robert E. Speer, Esq.,
156 Fifth Ave.,
New York City.



My Dear Friend:

"For the Day of the Lord so cometh as a thief in the night."

Let us then watch and be sober.

I have not forgotten your kind letters but I am still trying to labor on under some disadvantages, and I beg your kind forgiveness for my delay in answering. The letter and the report were sent right on to Mr. Reed, and you will likely hear from him direct.

I also thank you for a copy of the report containing the statements which you presented to your Board, on South America. We are still hoping to take this whole matter up a little later, and trust that God will give us a heart to speak as we ought for His truth.

Just what may be the foundation for your looking at the Romish Church, and the general conditions of the Lord's cause in the earth at the present time as you do, I cannot tell, but it seems to me that blindness has come to very many, so that while I believe that we are even now coming under the shadow of the Antichrist, many friends are crying peace and prosperity, and may continue thus to speak until their eyes are opened by the flashes of God's judgments upon an apostate church and a wicked world.

With love in Christ, but with sorrow,

I am, Sincerely thine,

373-)

July 5th, 1910.

The Rev. George S. Fisher,
Gospel Missionary Union,
Kansas City, Mo.

My dear Mr. Fisher:

This is just to acknowledge the receipt of your letter of
June 29th, addressed to Mr. Speer. Mr. Speer is in Scotland just now
and will not be returning to America until the latter part of June.
At that time your letter will be handed to him.

Very cordially yours,

Acting Secretary.

2 - 104

JESSE S SMITH

Casilla 52 C.D.P.

* C H. Speer,

156 Fifth Ave., N.Y. City.

RECEIVE
June 27, 1910.

1910

My Dear Mr. Speer,-

Mr. Speer.

Your good letter of May 2nd, including a copy of the letter to Mr. McLean came by the last mail from the "States" as we dominate the home mail here. We were exceedingly pleased to hear from you and to recall the pleasant days in the company of yourself and Mr. Cook. But what seemed even more significant was the arrival of the letter just at the time that the great World's Missionary Conference in Edinburgh was beginning its sessions. We have thought of you many times during these past days and wondered how the Conference has succeeded in getting "the whole church together" as you speak of it in your report. Now as I write the Conference is finished and maybe you are already homeward bound tho I am inclined to think that you would have remained to speak somewhere on yesterday (Sunday, June 26). But at any rate you will have been many days in your office before this can reach you for we are so far away in comparison with Europe.

We have received a copy of your report, beside the first one that came to the Pres. during the Mission Meeting in Santiago in May. Mrs. Smith and I have been reading it together so we have not been able to finish it as the time which we can spend together each day is not very much on account of the duties of each which lie in different directions. But we can most heartily endorse every word which we have read. The latter part regarding the exclusion of the Evangelical Missions from S.A. is entirely within bounds and has been stated much more diplomatically than any of us could have put the case. The horrors of immorality with which we are continually in contact get on the nerves sometimes and one wishes to shout denunciations which in cooler moments he sees would but aggravate matters. Since you were here we have had another scandal of the grossest sort in Iquique where a priest was discovered visiting one of the families of the city with great regularity, and was caught by the husband and three friends. They made the "Holy Father" pay a round sum in money and published his doings in the papers. Result: the priest has to leave the city, but he takes the woman with him and also her husband. Of course they will humbug the old man and leave him somewhere and disappear where he cannot find them.

I have enjoyed reading the copy of the letter to Mr. McLean. But I do not believe there has been any real trouble caused us by what has been said of your speeches. There were some attacks in the "Mercurio" but they have but brought our work the more before the public. The unanimous vote of the Mission in the meeting in May will show how we think of the report. The wider it is given publicity the more good it will do the work in S.A. in our opinion.

Mr. Speer, p.2.

You speak, in your letter, of the difficulties of Mr. Boomer in Concepcion. He has certainly had a severe time of it, but now we think things will be better. Moran has been carried away to the asylum and while he is away from Conoepcion the way will be clear for Mr. Boomer to open up a new work. None of the members of the Mission are more able to do that than Boomer. Now that Mr. McLean is to go to Santiago that will solve the problem of the work that he will have to do, tho some of us could not see our way clearly to vote a concentration of the Mission force in Santiago. I was of the opinion that we ought to have a Missionary in Talca and now leave that great stretch of country from Concepcion to Santiago without a Missionary residence. Then having the house in Talca it seemed a saving financially. But now that he is to go to Santiago there is no need to discuss the matter further.

The Mr. Mitchell you mention in your letter to me is now here in Copiapó where he has come with his family to reside permanently. After we were in Antofagasta he closed out there and after a week in Copiapó went to England and after an absence of about 6 months returned. Now he seems to be doing very well. In our conversations he speaks of you every now and then and is always interested in the work of the church and the Mission. Just now he is not very well.

I was very glad to hear that Mr. Cook is doing so well. I wrote him only a short time ago acknowledging the receipt of some Photos he sent. When you see him please remember me to him with very best wishes. Such a man as he would be most acceptable for starting a PROTESTANT HOSPITAL in Chile. We hope some day to see one. When the time comes when the Unity of which you spoke at the Layman's Missionary Conference in Chicago is a reality, such a thing will be surer of realization. That Conference will certainly do much for Missions not only in our own church, but in all the churches.

When we have finished your report we will write you again as to our impressions of it as a whole, but we are sure from what we have read that it is just the thing to stir the church to the responsibility that she has for the S.A. people who are worse than heathen in many of their ways.

Mrs. Smith joins me in kindest regards to you and Mrs. Speer whom we remember well from the visit we made to your home at the time of the conference of the out-going workers in 1903.

With best wishes and a prayer for your work,

I am,

Most sincerely yours,

George S. Smith

Ashland-Va

26 July 1910

Mr. Robert E. Speer D.D.
New York

My dear Dr. Speer

I have read in
your Report "Missions in South
America", - (in copy of Mr. Tucker of
Riade Janeiro, -) Sections II. & VI.
I would like so much to have a
copy of the Report, if it be permis-
ible.

The purpose of this is to request you
to publish as a tract for general
circulation, wide circulation that
Section VI. omitting point 8.

It is a splendid indictment of Rome;
reminds me of Dr. Alex. Robertson's in
chap. I. of his "Church of Rome in
Italy", though in different style.

I have said omit-point 8. I fear
we differ in our view of the possibility
of reforming Rome. To reform
Rome is to ^{make} deromanize her, to another

and different thing of her. For her to be performed
is to cease to be feminist or feminist.
I would have paid 8 milled, for I fear
that it would weaken the force of the
rest. I would rejoice to see the remain-
der of Section VI published, by whomso-
ever can give it the Largest and
most effective circulation. Do you not
think that you owe it to those who
labour in those countries? Excuse
my frankness in writing thus.

Have you seen booklet of 12 pages ags.

"England's Danger" by Dr. R. H. Norton of
London?

Accept my congratulations on the happy
remembrance of Edinburgh University.

I remain

yours truly

J. R. Smith

(of Campinas, Brazil)

[Handwritten signature]

July 27, 1910.

Rev. J. R. Smith,

Ashland, Va.

My Dear Mr. Smith,

This is just a line to acknowledge your communication of July 26th, to Mr. Speer. He is still absent in Scotland, and will not be returning until the end of August. Your letter with its request regarding the reprinting of Section VI of his report will be brought to his attention at that time. In the meanwhile I take pleasure in sending you a copy of his little book on Missions in South America.

I remain,

Very sincerely yours,

Acting Secretary.

THOMAS TYACK,

MINISTER

Dr Speer

FIRST PRESBYTERIAN CHURCH,

HIGHTSTOWN, N.J.

Literature Department
Board Foreign Missions,
156 Fifth Ave N.Y.C.

Dear Friends,- Please send to me at once,-
Three copies of Missions in South America, Report of
One copy of Report on Second visit to China by Dr

The Roman Catholic priest of our town in a letter
made a virulent attack on Dr Speer's report of the
America and that Dr Speer's report has been found
he is a "forger" of other's matter etc etc. Also it
contradicted by Ex-Secretary Hay's report on the s
You may be sure that I am confident that Dr Speer
talking and writing about, and I shall not be broug
troversy, but I want to be able to tell my people t
ask me as they are now doing. I would like you ther
further light on this matter and if you have a book
you can lend me please send all on together and I
If the nine vols of "The World Missionary Conference"
ready send it by Exp. also.

Sincerely yours,-

Thomas Tyack

Mr. Speer

405 Westfield RECEIVED Lowell, Mass.

August 30th, 1910.

Mr. Robert E. Speer, D.D. Sec'y,
156 Fifth Avenue,
New York City.

Mr. Speer.

My dear Dr. Speer:

I write this morning to call your attention to an article, entitled "Glimpses of Brazil", in the July number of The American Catholic Quarterly Review published in Philadelphia. The writer is Charles Warren Currier of Washington, D.C. He went to Brazil on the Verdi when it returned in April and is visiting all the Republics. I suspect that he was sent by the Romish authorities to find out about the condition of the Church in South America and his visit followed so closely on the disturbance in the Romish press over your address at Rochester that I should not be surprised if there were an intimate connection between them. His article on Brazil is very readable and I feel sure that will not want to miss it.

The same number contains the last Encyclical of the Pope which aroused so much indignation among German Protestants because of its attacks upon the Reformers. Both the latin text and Eng. translation are given.

The Central Cong. Church of Providence, Dr. Atkins pastor, are looking for a man to take charge of their Portuguese mission. It is the only Protestant mission for the ten thousand Portuguese in that city. They asked me to go, but my work here is only well under way and I did not think that I should leave it. I recommended Pierce Chamberlain to them and gave them your name as a reference and I learn that they have written you. I hope that Pierce can and will go. The work is difficult and humble, but very important. The question of the evangelization of the immigrants is most acute here in New England and Pierce can do a work in Providence which no one else can do.

I have seen no published notice of Mr. Schneider's death. Can you see that at least a short notice is given either in Woman's Work or the Assembly Herald? I enclose a note with the data.

Mrs. Kyle received some views sent her by Mrs. Bailey during your tours on the other side.

With kind regards, I am sincerely yours,

John M. Kyle

Rev. Francis Joseph Christopher Schneider, born at E
1832, educated at Jefferson College and Western The

He went to Brazil in 1861 as missionary of the Foreign Missions. He was located for some time amo S. Paulo and was afterwards associated with Mr. Sim young men for the ministry. He withdrew from the last years of his life he held a government positio that city March ~~March~~ 21st, 1910.

He was an untiring worker and translation in Way of Life and A.A. Hodge's Outlines of Theology.

A. G. DANIELLS, PRESIDENT.
G. A. IRWIN,
VICE-PRESIDENT NORTH AMERICAN DIVISION.
L. R. CONRADI,
VICE-PRESIDENT EUROPEAN DIVISION.
I. H. EVANS,
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FIELD SECRETARY
G. DAILEY,
SECRETARY EUROPEAN DIVISION

General Conference of Seventh-day Adventists

TAKOMA PARK, WASHINGTON, D. C.

MISSIONARY & PUBLISHING DEPARTMENT

E. R. PALMER, SECRETARY.
N. Z. TOWNSEND, ASSISTANT SECRETARY.
A. J. S. BOURDEAU, MISSIONARY SECRETARY.

CABLE ADDRESS,
"ADVENTIST" WASHINGTON.
TELEGRAPHIC ADDRESS,
"GENERAL CONFERENCE"
WASHINGTON, D. C.

September 8, 1910.

Dr. Robert E. Speer,
Board of Foreign Missions
of the Presbyterian Church
in the United States.



156 Fifth Ave., N. Y., N. Y.

Dear Mr. Speer:—

I have just received this morning your kind favor of the 6th inst. in reply to my several communications sent you some time ago.

I note that you have failed to receive the sample copies of the Protestant Magazine and Liberty, which I asked the publishers to mail you some time ago. Will see that they go forward to-day.

I subscribed for a copy of the Report of the Sunday School Convention held here in Washington, but have not received it to date.

Thanks for sending me a copy of your report on South America which you presented to your Board of Foreign Missions. It has not yet arrived, but will probably receive it to-morrow. I have asked Prof. W. W. Prescott, Editor of the Protestant Magazine to furnish you the name of the emissary of the Roman Catholic Church who has been sent to investigate conditions in South America with a view to upsetting the truthful statements which you have made concerning conditions in those countries.

Dr. Robert E. Speer--2.

He will doubtless be pleased to send for those Currier articles which appeared in the American Catholic Quarterly Review, Philadelphia.

I note with interest what you have to say regarding the alleged letter from the Vatican to the Archbishop of Santiago. With you, I also hope that it will soon be possible to definitely settle that question; however, we can very well afford to spare that much from the great mass of evidence in the case. Leaving that out, there are plenty of other proofs of the blighting effects of Romanism wherever she holds sway. You may be interested to follow the articles which Thomas E. Watson, of Thompson, Georgia, is now writing for his Watson's Magazine, entitled, "The Roman Catholic Hierarchy: The Deadliest Menace to Our Liberties and our Civilization." See issues for August and September. In his July number also he printed an article, entitled, "Kissing the Pope's Foot." As you will see by his September number, the hierarchy has destroyed the news stand circulation of his magazine since he began to publish these articles.

Mr. Watson also asserts that on the 4th of August the United States Government deported as an undesirable alien Bishop Miraglia, of the Independent Catholic Church of Italy. He had been lecturing in various Protestant Churches in New England on the evils of Romanism, nunneries, etc. Would you have time to look into this matter and secure for me the original documents and the facts in the case? I am not surprised at anything these days which shows the almost absolute control of ~~our governments~~, federal, state, and city, by the Roman Catholic

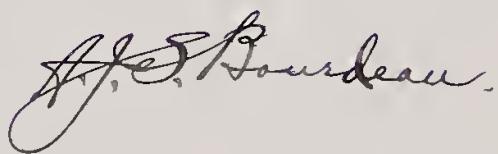
Dr. Robert E. Speer--3.

power. It seems from reports in the Baltimore American of August 6 that the Miraglia case is one of malicious accusations by Roman Catholics because of his having left them.

With best wishes, and trusting that you will receive the magazines safely and be pleased with them, I remain,

Very sincerely,

WCW.

A handwritten signature in cursive ink, appearing to read "J.S. Bourdeau".

TELEGRAPHIC ADDRESS.
"ASIATIC, LONDON"

TELEPHONE NO 9740 CENTRAL.

General Secretary, REV. C. E. WILSON, B.A.
Home Secretary, REV. J. B. MYERS.
Organizing Secretary, REV. J. CORNISH.

BAPTIST MISSIONARY SOCIETY,

19, FURNIVAL STREET, HOLBORN,

LONDON, E.C. 4th November 19 10.

The Secretary
Board of Foreign Missions of the
Presbyterian Church in the U.S. (North)
156 Fifth Avenue,
New York.

My dear Sir,

It has been suggested to me that you would be interested to receive and peruse the Report which has been recently presented to our Committee by Messrs. Glennie and Blake upon their expedition of investigation to South America, and I, therefore, have the pleasure to send you a copy of this document by book post. I enclose herewith an extract from the proceedings of our Committee, embodying the decision at which they have felt compelled to arrive with reference to this Report. You will, of course, be kind enough to regard the information contained in these papers as confidential.

With much esteem,

I am, my dear Sir,

Yours faithfully,

C. E. Wilson

RECEIVED

Richmond, Va.

DEC 1 1910

Nov. 30, 1910.

Mr. Robt. E. Speer,

Mr. Speer.

New York, N. Y.

Dear Sir:-

Your esteemed favor of Nov. 17th., replying to my letter of the 2nd. came duly to hand. I appreciate most heartily, I assure you, the sympathetic interest which you manifest in the matter which I submitted for your consideration, and the very definite information and suggestions which you have given me.

As regards the plan for bringing out a Spanish edition of my book, I have taken such steps as you suggested preparatory to laying the matter before Dr. Swift of the American Tract Society. I hope to send him the papers shortly, and I shall very gladly avail myself of your kind offer, and ask him to confer with you about the matter.

With reference to your suggestion about the article "Americanism, Romanism and Protestantism", I beg to say that I heartily agree with you, and have decided to omit the passage which you mentioned. I thank you for calling my attention to it.

I have examined with interest the "Report on Mission Work in South America", which you were kind enough to send. I have been much impressed by your keen insight into the conditions and your comprehensive grasp of the problems that are involved in work among Latin peoples. With respect to the authorities quoted on pages 159 and 160, I believe they are genuine and can be verified by reference to official documents. I am greatly interested in the matter, and am using some resources still open to me in the Catholic Church to locate if possible the authoritative records. I will let you know if I succeed in securing any information of value.

Please do not trouble yourself to return the copy of the article. Again thanking you for your courtesies, I am, sir,

Most cordially your friend,

From Otto Gonzalez.

ROBERT F. SPEER
D. N. J.

HEADQUARTERS
HARLEY HOUSE
BOW ROAD-London E.
ENGLAND

THE
REGIONS BEYOND
MISSIONARY UNION

PERUVIAN BRANCH

AREQUIPA PERÚ. S. AMÉRICA

August 22, 1910.

RECEIVED

SEP 15 1910

DR. WHITE

Dr. White.

Mr. Stanley White,
Board of Foreign Missions Presbyterian Church,
156 Fifth Avenue, New York City, U.S.A.

Dear Mr. White,

I am sending you enclosed a copy of an article which appeared in a paper published since the first of the year from the Santo Domingo convent of this city & which is distributed freely.

It occurred to me it might be of interest to you as showing the dens ignorance to be combatted not only on the part of the people but also of priests.

At home statements regarding Protestantism by Catholic writers are more or less sugar-coated, here however the real attitude & spirit is manifested.

It might do some weak kneed protestants good to know how they & their history are regarded by those of the Roman Catholic faith.

With christian greetings & all good wishes, I am,

Yours very sincerely,

E. C. Austin

And now it is Mr. ROBERT E. SPEER, the secretary of a board of foreign missions, who wants to kick holes in the Monroe Doctrine. It was at a dinner. So there was an excuse. *Evening Sun - Jan. 7.*

FIVE POPES CANCELED.

Pius X. Orders Some of His Predecessors Stricken from Official List.

Special to The New York Times.

CHICAGO, Jan. 16.—A cable message from Rome to the Chicago Daily News says:

The Pope has canceled the names of five of his predecessors on the official list of popes authorized by the Holy See, and hence Pius X. is now the 250th instead of the 264th successor of St. Peter.

Cardinal Gasparri, the most prominent member of the Pontifical Commission for the codification of canon law and a recognized authority on ancient church history, says that the Pope, impressed by the recent scientific criticisms of the *Liber Pontificalis*, the official chronicle of the popes dating from the seventh century, asked him to consult manuscripts in the Vatican Library and find out what evidence there was of the legal investiture of five popes in the tenth and early eleventh centuries.

Cardinal Gasparri reported that he had not discovered a trace of the investiture of Boniface VI., who died a fortnight after his election without canonical investiture; of Boniface VII., who usurped the Papacy and imprisoned the lawful Pope; of John XVI., who also was a usurper; of John XVII., whose Pontificate lasted only two months, as his election was invalid, or of Benedict X., who was elected illegally and publicly degraded. The Pope, after consulting the Cardinals, decided to suppress the names of those five.

CALIFORNIA— THE GARDEN OF ROSES.

Leave the chill of Winter behind you and find the flush of roses, the sun-gilded missions, the outdoor cheer of road and rill, the charms of a radiant sea. And in three days from Chicago you're there on the pioneer *de luxe "Golden State Limited"* via Rock Island Lines. No excess fare. Information from K. E. PALMER, 1238, Broadway, New York.—Adv.

WOULD LET EUROPE IN

To Improve South America If The United States Won't Do It.

At the annual dinner of the Presbyterian Union at the Hotel Savoy last evening Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, who has recently returned from South America, said there were deplorable conditions of immorality, ignorance and irreligion there. He termed the Monroe Doctrine as a political folly and hoped that as long as the United States would not help South America she would let European countries do it.

John R. Mott, secretary of the World's Student Christian Federation, spoke of conditions in Greek and Roman Catholic Europe.

Mr. Speer and the Monroe Doctrine.

To THE EDITOR OF THE EVENING SUN—Sir: I am not one "who wants to kick holes in the Monroe Doctrine." What I said at the annual dinner of the Presbyterian Social Union was that our failure to have established the most intimate relations with Canada and to have made best friends of our nearest neighbor and to have identified her interests more completely with our own, was a political folly which we should some day perceive. Regarding the Monroe Doctrine, I said that the interpretation which it had been given by the American people had been too negative, and that in warning Europe against any political interference, we had seemed to think that we had relieved ourselves of responsibility, whereas the responsibility still remained, and is a present one to-day, for helping South America, in those friendly ways which are especially open to the missionary enterprise, to improve and enlarge her systems of education and to meet her moral problems. The Monroe Doctrine in its merely negative form cannot satisfy our own sense of duty, and it does not seem to the South American peoples to be an adequate expression of our neighborly good will.

New York, Dec. 6. ROBERT E. SPEER.

Jan. 7 '13

87 Midland Avenue
Montclair, New Jersey
January twelfth, 1911

Mr. Robert E. Speer,

New York,

Dear Doctor Speer:

RECEIVED
JAN 13 1911
MR. SPEER.

You will permit me to say that your paper entitled "The Case of Latin America" seemed to me a remarkably clear and accurate portrayal of the situation in South America, (I was in Buenos Aires and Rio de Janeiro in the year 1880), so far as my own knowledge goes, and that it might well pass for a vivid picturing of the actual moral and religious condition of the Mexicans, amongst whom I have lived for nearly twenty-nine years. But of course I was particularly interested in your masterly argument for maintaining active evangelistic effort in behalf of the Latin peoples, and I wish very much to be able to refer to it and to quote you, on occasion. Will you therefore kindly tell me whether the paper is to be printed, and if so, in what periodical, in order that I may obtain copies for circulation?

A talk which I had with Dr. F. F. Ellinwood, in the winter of 1881-82, shortly after his visit to Mexico, helped me to decide to accept the call from our Board to establish a new mission in that country, which was supported by the Otis Legacy for years, under the name of the Mission to Northern Mexico, - afterwards consolidated with our Mission to Western Mexico.

Very sincerely yours

James D. Eaton
Miss'y of the A.B.C.F.M.

*Visit
Copy Reference
your library
ever even
pm. cap^s left cap^s*
The Case for Missions in Latin America
- Bryan & C. Peper, New York
The exclusion of all missionary work among nominally Christian people from the program of the World Missionary Conference in Edinburgh has appeared to many people to imply a criticism of such missionary activity and to raise the question of its legitimacy. [There may have been delegates to the Conference who would have taken the view that Christians may seek to help in the name of Christ those who are not called Christian but that they may not seek to help those who are called Christian, but I do not think there could have been many such and certainly the Conference did not take such a view. It said nothing on the subject one way or the other. It simply met on the basis of the largest common definition of foreign missions; the American Churches calling all work foreign missions outside of America and the European Churches calling only that part of work outside Europe foreign missions which was done for non-Christians. In New York in 1900 the European Societies met with us on the basis of the American definition. In Edinburgh in 1910 we met with the European Societies on the basis of the European definition.

This explanation, however, has not removed the regret of many friends or agents of missions among nominally Christian people that the work which they know to be as important and necessary missionary work as any in the world should have been ignored at Edinburgh. But, as a matter of fact, its exclusion has given it a prominence that its inclusion could never have secured it. Included, it would have been lost in the general world view, as much lost as Southern Buddhism or the Kongo or the Shiah Mohammedans. Excluded, it has been the first subject thought of in connection with the Conference, and all over the world the question of its true place has arisen for fresh discussion. [Witness this discussion here to-day. This is the first time in twenty years' history of this Conference that the subject has been put on the program.]

Of course, we know that the constitution of the Edinburgh Conference did not deny the legitimacy of mission work among nominal Christians. How could any Christian conference do so? Is not home mission work legitimate among all classes of people, whether nominal Christians or not who are in any religious need? Is not Christian work legitimate in behalf of any man whatever, no matter who or what he is, to win him to Christ or to a larger and truer life in Christ? To deny the propriety of trying to help in Christ's name, and for Christ's service, any man whom we can help is to deny the very spirit of Christ and to renounce the fundamental principle of the Gospel.

Nevertheless, it must be allowed that the action of the Edinburgh Conference has been construed by many as raising the question of the legitimacy of foreign mission work among nominal Christians, and that question we must squarely face. It is not, however, a new question. It is as old as the Reformation. And in modern missions it was a more living question seventy-five years ago than it is to-day. The new American missions to the Nestorian and Armenian peoples in the ancient Syrian and Gregorian Church, to the Greeks in Turkey and to the Copts in Egypt, and the effort to meet the dire needs of South America, which was renouncing both Spain and Rome and religion, raised this issue then as vividly as it can be raised to-day. The objection then and now rests upon two assumptions, first that these nominal Christians are Christian and do not need missionary work in their behalf; and, second, that foreign mission work among them is simple proselytizing and therefore illegitimate and unworthy.

The story of the American missions to the Oriental Churches is a fascinating and suggestive story and there are many lessons to be learned from it, but our concern here to-day is with missions in Latin America.

There are several things which should be said in passing, however, regarding the purpose and warrant of the missions to Nestorians, Armenians, Greeks and Copts. (1) The Roman Catholic Church, which objects to our foreign missions in Latin America, does so on principles which it rejects in its dealings with these Oriental Churches. It has for years carried on foreign missions among them with a view to absorbing them in the Roman Catholic Church. In going to these Oriental Churches we have done nothing that the Roman Catholic Church [and the High Church Anglicans and German Lutherans have] has not done. [In some cases, as among the Nestorians in Persia, our missions were first, followed afterwards by the Roman Catholics, and long afterwards by the Anglicans and Lutherans.] (2) The conditions of these Churches demanded help from Christendom. They were illiterate. Their worship often was in dead languages. Their polity was tyrannical. Their religion was a travesty of Christianity. They were an insuperable obstacle to the evangelization of the Mohammedans. To have neglected them, in the name of an ecclesiastical theory, would have been a shame and reproach which the Christian spirit of the American Churches refused to bear. (3) The purpose of our missions to those Churches was not proselytism, but spiritual vivification. The first missions to the Nestorians in Persia were instructed to have as their object in establishing this Mission: "(1) To convince the people that they came among them with no design to take away their religious privileges nor to subject them to any foreign ecclesiastical power; (2) To enable the Nestorian Church, through the grace of God, to exert a commanding influence in the spiritual regeneration of Asia." The purpose in Turkey among the Armenians was the same. The separate Evangelical Churches grew up in spite of the influence of the missions. The old bottles would not accept the new wine. [The Gregorian Church excommunicated the men who embraced only the new life which was in reality the restoration of the old, and in Persia, rightly or wrongly, the evangelical element moved away from what

was dead and enslaving, and seemed incapable of a spiritual reformation.]

But our concern here to-day is with Latin-America and I wish to ask and answer four questions: (1) Are our missions in Latin American lands legitimate and necessary? (2) If so, can they be conducted without encountering the antagonism of the Roman Catholic Church in Latin America and in the United States? (3) If not, what course are we to pursue? (4) If we are to go forward with the missions, how are we to get for them that interest and support at home to which they are entitled, not less than our missions in Asia and Africa?

Q1 I. Are our missions in Latin American lands legitimate and necessary? We answer Yes, and for the following reasons:¹

(1) The moral condition of the South American countries warrants and demands the presence of the form of evangelical religion, which will war against sin and bring men the power of righteous life. [According to the census of Brazil in 1890, 2,603,489 or between 1/5 and 1/6 of the population are returned as illegitimate. In Ecuador Mr. Curtis says that more than one-half of the population are of illegitimate birth. At one time in Paraguay, after the long wars, it was estimated that the percentage of illegitimate births was over 90%. In Venezuela, according to the official statistics for 1906, there were that year 47,606 illegitimate births, or 68.8%. In Chile the general percentage is 33% and the highest in any department a little over 66%. In England the percentage is 6%, and in France and Belgium 7%. In Bolivia, on four random pages of the Military Register of the Republic, I counted 158 names; of these names 97 are stated to be legitimate and 61, or 38.6%, illegitimate. There is no shame about the matter in this Register. The name of father and mother and their occupation are given in the case of each illegitimate born, as well as in the case of the legitimate. In Uruguay in 1906,

27½% of the births were illegitimate.] In South America, as a whole, it is safe to say that from $\left(\frac{1}{4}\right)$ to $\left(\frac{1}{2}\right)$ of the population is illegitimate. "Male chastity," says Mr. Hale, now connected, I believe, with the Bureau of American Republics, in his very temperate and fair-minded book, "The South Americans," "Male chastity is practically unknown." It is the right and duty of evangelical Christianity to go in with morally cleansing power upon this moral need.

{2}. The Protestant missionary enterprise with its stimulus to education and its appeal to the rational nature of man is required by the intellectual needs of South America. There is a brilliant upper class, many of whom have been educated abroad, but the continent may justly be called an illiterate continent. [The educational systems are worthy of no small praise, but they want conscience, adaptation, morality, and especially is there need of the solid education of the masses of the people. In 1901, 70% of the conscripts for the Chilean army could neither read nor write. The proportion of illiteracy in the recruits for the German army is .04%.] In Brazil, the census of 1890 returned 12,213,346 of the population, or approximately 85% ^{as} illiterate. In Chile, 1,951,061 were returned in 1907 as illiterate, or approximately 60% ^{as} illiterate. These two countries would dispute with Argentine the first place in educational enterprise. And in the Argentine 50.5% of the population over six years of age and in Bolivia nearly 80% of the population over seven years of age are illiterate. Agencies which will bring home to these nations the duty of educating all the people and of doing it with sincere thoroughness, of setting right standards, and of relating religion rightly to education, are justified in extending their help to South America.

{3}. Protestant missions are justified in South America in order to give the Bible to the people. There are Roman Catholic translations of the Bible both in Spanish and in Portuguese, but the Church has discouraged ed-er

~~or~~ or forbidden their use. Again and again priests have burned the Bibles sold by colporteurs or missionaries even when they were the Roman Catholic versions. Again and again they have denounced the missionaries for circulating the Scriptures and have driven them out of villages where they were so employed, and have even secured their arrest. It is safe to say, that not one person out of 100, in South America would ever have seen a Bible but for the Protestant missionary movement. The priests themselves are ignorant of it. A few ecclesiastics, like the one Roman Catholic cardinal in South America who was formerly the Archbishop of Brazil, have written approvingly of the circulation of the Bible in Portuguese, but nothing has been done by the Church to promote the circulation in Spanish, which is the language of two-thirds of South America. The Archbishop of Bogot requires all who have Bibles in their possession to deliver them up to their priests. Only a few months ago, the priest in the church on the main plaza in Chillan, where the great markets are held, boasted openly in church of having burned seven Bibles. The circulation of the Bible in South America is still dependent upon the Bible Societies and the Protestant missionaries. If it were not for them, the people of South America would today be without the Bible. Is it wrong to give it to them? Must we justify a movement without which 40,000,000 people would be ignorant of the Bible?

*Yes
Agree*

34). Protestant missions are justified and demanded in South America by the character of the Roman Catholic priesthood. I fought as long as possible against accepting the opinion universally held throughout South America regarding the priests. Ever since reading as a boy the "Life of Charles Kingsley," the celibacy of the priesthood had seemed to me a monstrous and wicked theory, but I had believed that the men who took that vow were true to it, and that while the Church lost by it irreparably and infinitely more than she gained, she did gain, nevertheless, a pure and devoted, even if a narrow and impoverished, service. But the deadly evidence spread out all over South America, confronting one in every district

to which he goes, evidence legally convincing, morally sickening, proves to him that, whatever may be the case in other lands, in South America the stream of the Church is polluted at its fountains.

152. Protestant missions in South America are justified because the Roman Catholic Church has not given the people Christianity. There are surely some who find peace and comfort, and some who see Christ through all that hides Him and misrepresents Him, but the testimony of the most temperate and open-minded of the men and women who were once themselves earnest Roman Catholics, is that there are few whom they know in the Roman Catholic Church who know the facts of Christ's life, and fewer still who know Christ. [The crucifixes, of which South America is full, inadequately represent the Gospel. They show a dead man, not a living Saviour. We did not see in all the churches we visited a single symbol or suggestion of the resurrection or the ascension. There were hundreds of paintings of saints and of the Holy Family and of Mary, but not one of the supreme event in Christianity. And even the dead Christ is the subordinate figure. The central place is Mary's. Often she is shown holding a small lacerated dead figure in her lap, and often she is the only person represented at all. In the great La Merced church in Lima, over the whole chancel is the motto: "Gloria a Maria." In the oldest church in Barranquilla, there is no figure of Christ at all in the altar equipment, but Mary without the infant in the centre, two other figures on either side, and over all "Gloria a Maria."] In the wall of the ancient Jesuit Church in Cuzco, known as the Church of the Campania, are cut the words, "Come unto Mary all ye who are burdened and weary with your sins and she will give you rest." There are many, I am sure, who learn to love and reverence the name of Christ, but Christ as a living moral and spiritual power the South American religion does not proclaim. And I notice that in a recent issue of America, the Jesuit weekly published in New York, a writer defending South America's religion from the charge that it did not know a living Christ, contends that in the deep faith of the people in Ecuador in trans-

substantiation and in their reverence for the Host there is a recognition of the living Christ that is indisputable. The very argument is acknowledgment of the charge to be refuted. A Christian religion that is life and power is bound to redeem itself from such misrepresentation.

¶62: Protestant missions are justified in South America because the Roman Catholic Church is at the same time so strong and so weak there. Their priesthood has a powerful hold upon the superstition of the people, [As we rode along one day in Brazil in a drizzling rain with bare heads and rubber ponchos, an old woman came running solicitously from her hovel, mistaking us for priests and crying, "Oh most powerful God, where is your hat?" To the people the priest stands in the place of God, and even where his own life is vile the people distinguish between his function as priest in which he stands as God before the altar, and his life as man in which he falls into the frailties of the flesh.] Not only is the priesthood the most influential body in South America, but the Church has a hold upon politics and family life and society which is paralyzing. It's evil is not weak and harmless but pervasive and deadly, and the Gal Christian Church is called by the most mandatory sanctions to deal with 20 the situation. But, on the other hand, the Roman Catholic Church does not have a fraction of the strength and power in South America which we had supposed it had, and the inefficiency of its work is pitiful. With enormous resources, with all the lines of power in its hands, it has steadily lost ground. The churches, save on festivals, are mostly ill-attended. The priests are derided and reviled. The leading newspaper in Chile, which bitterly attacked some statement which I made upon returning about the character of the priests, a few weeks later printed a denunciation of the priests in northern Chile far more sweeping than anything I had said. The comic papers gibe at them. This spectacle of a continent of men losing all respect for religion and leaving it to women and to priests whose moral character they despise and whose religious character

ing in Chile at least the ostensible attitude of the Church toward the Bible! They have been among the influences which have secured a very fair textbook of ~~Sacred History~~ in the public schools in Chile. They have elevated the standard of education in the schools conducted by the Roman Catholic Church, and have greatly stimulated the Church in its establishment of schools. ["His praiseworthy efforts," says the ex-Minister of Justice and Public Instruction in the Argentine, Dr. Federico Pinedo, of Mr. Morris, the founder of the Argentine Evangelical Schools, "have had the virtue of awakening the Catholics, who, not to be left behind, have also founded numerous schools, so that in every way the most needy children are being benefited."] They have steadily widened the sphere of freedom and hedged in the Church more and more to a true Church ideal. To restrain or abate the forces which have done all this is not an act of true friendship toward the Roman Catholic Church. It is a betrayal of her best interests and her best men and women who need all the help that can be sent from without to cleanse the South American soul and to purge its chief institution.

¶ 84. And lastly, tho it seems to me that I have only begun the argument, evangelical Christianity is warranted in going to South America because it alone can meet the needs of the Latin-American nations. Many leading men in South America realize this. Again and again South American statesmen or governments have sought from Protestant lands what they recognized could come alone from them. The Argentine Government gave \$1,000 gold toward the present building of the American Church in Buenos Ayres. When Sarmiento became president of Argentina he commissioned Dr. Goodfellow, a missionary returning to the United States, to send out a number of educated women to open Normal Schools. Evangelical Christianity is required to meet the intellectual, moral and social needs of South America as well as its religious necessities. Fundamentally, it is demanded by their moral necessities. The South American Church system has not met these. It has produced them. It has resulted in stagnant popu-

the hope of the future-the home of millions of Europeans, who are already beginning to flow there in a steady stream - it is without true religion, and does not realize its danger! The form of the faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the continent can long be content with it. Indeed they are not content with it now. Yes, a faith they must have. What hope is there for Argentine, for example, that Spanish-speaking United States of the future, without true religion? Of what use are vast material resources, rapid development, wealth, knowledge power, without that? Surely God has a place in the world for these brilliant Southern races. They are still full of vitality. We have no right to speak of them as effete and played out, especially when we know the marvelous recuperative power of the human race. Well, where should this place of development be but in the free air and temperate climate and wide spaces of the New World, far from the social tyrannies and religious superstitions which have hitherto retarded their proper growth? It is nothing less axiomatic that South America needs true religion, if its future history is not to be a disappointment and its development a failure. . . .

"South America needs what Christian England, if the Church were but moved with more faith and love, could easily give - true religion; ^{namely} ~~Reformed, Scriptural, Apostolic Christianity.~~ Our own people need it, that they may be saved from only too possible degradation. The Spanish and Portuguese-speaking people need it, that they may develop into strong free nations they desire to be. The aboriginal races of Indians need it, that they may be saved from extinction and find their place too in the Kingdom of God."

If missionary work is not warranted and demanded in conditions like these, where is it legitimate?

II-~~42~~ But if our missions in Latin America are justified and necessary, can they be conducted without encountering the antagonism of the

Roman Catholic Church in Latin America and in the United States?

Well, as a matter of fact, they do not escape and never have escaped this antagonism, no matter what the care and spirit with which they have been conducted. I could quote criticisms by Roman Catholics of the American Episcopal Missions in Brazil and the Philippines, altho in the latter the Mission has sought carefully to protect itself from the suspicion of proselytizing among the Roman Catholic Filipinos. And you all know how the Protestant missions in all parts of Latin America have been assailed by the Roman Church and how the organs of the Church in the United States have dealt with any who have dared to state the facts regarding Latin-American conditions. Now is all this inevitable?

History helps us to answer this question. There was a time when in the Philippines and in all Latin America there was no religious liberty, no free speech, no public education, no civil marriage, no burial rites or interment in a cemetery for a Protestant, no valid baptism for Protestant children and consequently in some lands no right of inheritance. These intolerable conditions passed away. Did they pass away without the antagonism of the Roman Catholic Church? It fought every one of these reforms. It is fighting some of them still. Not one advance has been made toward free institutions and free education and freedom of opinion and speech and religion in Latin America without encountering the relentless opposition of the Roman organization. In 1852, the Pope denounced the movement in New Granada toward religious liberty, which decreed the expulsion of the Jesuits, a curtailment of Church revenues, free education, freedom of the press and freedom of public and private worship. These "nefarious decrees," the Pope condemned and declared to be "null and void." In October, 1864, Pius IX wrote to Maximilian, "Your majesty is well aware that in order effectively to repair the evil occasioned by the revolution and to bring back as soon as possible happy days for the Church, the Catholic religion must, above all things, continue to be the glory and mainstay of the Mexican nation to the exclusion of every other

dissenting worship; that the bishops must be perfectly free in the exercise of their pastoral ministry; that the religious orders should be reestablished or reorganized, that no person may obtain the faculty of teaching false and subversive tenets; that instruction, whether public or private, should be directed and watched over by the ecclesiastical authority, and that in short the chains may be broken which up to the present time have held the Church in a state of self-dependence and subject to the arbitrary rule of civil Government." Now if every step thus far toward the emancipation and enlightenment of South America has been antagonized by the Roman Catholic Church, we must not be surprised or intimidated if we continue to meet with opposition.

For let us candidly and fearlessly face the real facts. It is very well to seek to justify some of our work in South America by pointing out the atheism and unbelief which needs to be dealt with and also the great aboriginal population which is to be reached, but neither of these considerations will save us from the opposition of the Roman Catholic Church, for, as the recent investigations of the delegates from the English Baptist Church have shown and as all who have looked into the subject know the work of the Roman Catholic Church in South America claims almost all the accessible Indian population, so that work there is represented by the Roman Church as much as work for the rest of the population, and, curious as the fact may appear, the atheism and unbelief and immorality of South America is nominally Roman Catholic. In no South American country have the men of the land more completely thrown off religion than in the Argentine, and yet nominally these men are Roman Catholics and the constitution of the Argentine requires that the President of the Republic shall be a Roman Catholic. I believe there is same requirement among similar conditions in Uruguay. In Chile, where a third of the births are illegitimate and 60% of the population is illiterate, the government census give 98% of the population as Roman Catholics, while in Brazil, where the government census of 1890 gave a percentage of illegitimacy of

18th and of illiteracy of 80th, the official returns gave 98th of the people as Roman Catholics. In other words, on the declaration of the official census in Brazil, almost 18th of the Roman Catholic births were illegitimate and about 80th of the members of the Roman Catholic Church were illiterate, while according to the official census of Chile almost 33th of the Roman Catholic births were illegitimate and about 60th of the church members illiterate. You cannot do anything for the people of Brazil or Chile that is not on the face of it work for Roman Catholics. Practically all the illegitimacy and illiteracy is Roman Catholic illegitimacy and illiteracy. We do not believe that that fact puts it beyond the pale and makes any effort to relieve it unwarrantable, but the simple fact cannot be escaped that whatever missions are operated in these lands or indeed in any Latin-American lands are operated among nominal Roman Catholics; for the Roman Catholic Church claims them all as its own.

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And the situation is not relieved by that view of our mission work in these lands which would acquit it of all responsibility for establishing Evangelical Churches and would be satisfied to conduct it simply as a moral and educational influence, seeking by its example to awaken the Roman Catholic Church to better standards and a purer life. The Roman Catholic Church approves of such Protestant missions no more than the other kind. It has opposed such work as earnestly as it has fought evangelistic effort. In the Argentine House of Deputies it assailed, through one of its bishops, the remarkable schools of Mr. Morris in Buenos Aires, and in Brazil American Catholics have lamented the work even of Protestant institutions which, altho in this they were in error, they declared had no evangelistic purpose or influence.

As a matter of fact our missions are welcomed in every Latin American land, but not by the Roman Catholic Church. Both in South America and here that Church stedfastly resents and opposes every such effort. We may lament this. We may believe, as I believe, that it is the height

of folly for the Roman Catholic Church in the United States and Canada to seek to deny or cloak the indisputable facts regarding Latin America. But the cold truth is that we cannot carry on any Protestant work of any sort whatever in Latin America without encountering the opposition of the Roman Catholic Church both there and here.

I If.—If, then, this opposition is unavoidable, what course are we to pursue?

{1}. We are to do our duty. It is our duty to minister to human need. We are to maintain our missions in Latin America and to seek to evangelize the people of Latin America with the Christian Gospel just as we seek to evangelize the Japanese Buddhist sects whose doctrines and rites are scarcely less Christian than those of many of the Latin American peoples.

{2}. We are to seek to build up Evangelical churches in Latin America and to receive into these churches converted men and women, whether these men and women have been nominal Roman Catholics and actual atheists and unbelievers, or whether they have been open repudiators of all religion, or whether, as will usually be the case, they are men and women who have sought for moral and spiritual satisfaction in the Roman Catholic Church as it is in South America and have been disappointed. Most of the earnest members of the Evangelical churches in Latin America have been devout Roman Catholics who were discontented with their vain search for life and peace. If it is said that this is proselytism, my reply is that I abhor proselytism as much as any man but that proselytism is the effort to win a man from one form of Christian faith to another and that the Latin American form of Christianity is so inadequate and misrepresentative that to preach the truth to it is not proselytism but the Christian duty of North American Christians both Protestant and Catholic.

{3}. We are to pursue in all this work the most irenic course. We are not to attack the Roman Catholic Church. That is not good policy

and it is not good principle, and it is to many of us practically impossible. We grew up here with many friends in the Roman Catholic Church and we have many friends in it now. We believe that here and even in Latin America it holds some great fundamental Christian truths. We respect the piety and consecration of many of its men and women. We are appalled at the mass of evil which has overcrusted it in Latin America, but even so we cannot wage a war against it. Our purpose and desire are to preach Christ and to set forth the positive truth in love. This course will result in the destruction of error. Even this course will be opposed by the Latin-American Church, but nevertheless in spite of such opposition, in spite of the insults and slander by which all who try to show the actual conditions in Latin America will be assailed in the United States, we must not be provoked into unkindness or injustice toward that which is good and true in the Roman Catholic Church, both among its people and among its leaders.

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{4}. We must be patient and hopeful. If we have the truth it will prevail, and all the forces of human progress are with us. Indeed, there are some entirely too free and radical forces awaking within the Roman Catholic Church or among the Latin-American people. We must beware of sympathy with anti-clerical movements which rest on principles which are anti-religious, and with tendencies of thought which not only destroy tradition but by the same token dissolve history. We have no easy path. The true path is never easy in the midst of conflicting extremes. To be a rank partisan is far simpler than to estricate truth from error in antagonistic views and travel on even ways.

{5}. We must recognize sympathetically the problem with which the Roman Catholic Church has to deal. It is stupendous. One's heart goes out to the earnest men who have to bear this burden. It remains to be seen whether the capacity of adjustment to new and unavoidable conditions

is in the Church, or whether it is incapable of being reformed. There are many who assert that it is. We venture to believe otherwise, regarding large sections of it at least. In other large sections a work of destruction and regeneration must be done as radical almost as any needed in heathenism.

IV. A.—And now, lastly, if we are to go forward, in this spirit of good will and friendliness but of undaunted determination, how are we to get for these missions adequate interest and support at home? Those who are now interested in such missions are interested, as a rule, from ultra Protestant and militant anti-Papal convictions, and their argument for missions in Latin America would involve as an inevitable corollary a great propaganda in the United States and Canada against the Roman Catholic Church. I do not believe we ought to take up the matter in this way. It is true that the Roman Catholic Church in the United States makes it very difficult to take it up in any other way. It insists that the Church is one in all lands and in all ages, and that to state what we know to be the facts about Latin America is to libel and attack the Church in the United States and Canada. This is a terrible responsibility to assume, and one longs for the day when the Church in our lands will be as bold as Cardinal Vaughan and Father Sherman and many another ecclesiastic has been and denounce and renounce the evils and abuses which flourish under the name of the Church in all Latin America. And we must anticipate this day and be wise enough and generous enough not to allow the American and Canadian Roman Catholics to shoulder the shame of Latin America in blind denial of indisputable facts. Our propaganda must be carried on, I believe, on the basis of these facts, namely the conditions of need in Latin America which unanswerable evidence can establish.

12. First of all we must set forth these conditions and prove them by evidence which cannot be gainsaid. Whenever evidence creeps into our presentation which can be gainsaid or disputed, we are in danger of damaging the case which must be made. Such faulty evidence cannot invalidate

lations, some of which have diminished in numbers. It has inspired no moral reform. It has created no solid basis of commercial and political character. It has done nothing to uplift the Indians. Its great wealth has been employed neither in education nor in works of charity. Its philanthropies are insignificant in comparison with those of the Roman Catholic Church in the United States. The power which Protestant mission alone can introduce is needed to awaken a benevolent love of the unfortunate and the needy, and to make the character without which free institutions cannot endure and the resources of nations must lie undeveloped.

[In the discussion over the religious rights of foreigners in the Argentine, Alberdi, a publicist and advocate of freedom, resisted the idea of excluding this power from his country. "Spanish America," he wrote, reduced to Catholicism, with the exclusion of any other cult, represents a solitary and silent convent of monks. The dilemma is fatal,- either Catholics and unpopulated, or populated and prosperous and tolerant in the matter of religion. To invite the Anglo Saxon race and the people of Germany, Sweden and Switzerland and deny them the exercise of their worship is to offer them a sham hospitality and to exhibit a false liberalism. To exclude the dissenting cults from South America is to exclude the English, the German, the Irish and the North American, who are not Catholics, that is to say, the inhabitants whom this continent most needs. To bring them without their cult is to bring them without the agent that makes them what they are, and to compel them to live without religion and to become atheists." The power which gave these people what good they have and which sustains the moral element in their national character is the power which South America needs. The Protestant mission is the main channel through which it is to be given.] Let me put this last consideration in the words of the Anglican Bishop of the Falkland Islands, whose seat is in Buenos Aires and whose work lays on him the burden of South America's real need. "The Needs of South America," says he, "How great and pathetic they are! The world's empty continent

the sound evidence, but diverts attention and it compromises the argument. It is no easy matter to be faultless here when we review all the testimony which is current. But we must take pains to be absolutely accurate, and then we must speak out unflinchingly the facts which demand attention and which dare not be obscured.

{2}. We must challenge the conscience of Great Britain and America specially. "The South American Journal" states that Great Britain has £555,142,041 capital invested in South America, and that her dividends from this investment in 1909 were £25,457,030; that is more each month than the total expenditure on evangelical missions in South America in a hundred years. In the face of such a statement as I quoted at the outset from the Bishop of the Falkland Islands, can a nation conscientiously do such a thing as this, draw a stream of national wealth from these lands and contribute to them no moral or spiritual treasure, or next to none?

{3}. We must temperately but firmly dispute the position that the whole Church is facing the whole world task or is entitled to claim the divine resources available for a world emprise alone if it excludes from its view the need and appeal of Latin America.

#

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Robt Speer Esq.

RECEIVED
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Mr. Speer.

Dear Sir & Brother.

Not wishing to nurture hard, and possibly unjust thoughts towards one of your position in the Church of Christ, I should be grateful if you would satisfy me as to the untruth of a strange report of a statement attributed to you, and which has aroused considerable feeling among all sections of Evangelicals who have at heart the welfare of Roman Catholic lands.

You are credited with having publicly acclaimed the Roman Catholic Church as "a Sister Church."

I cannot believe any true Christian could be guilty of such ignorance of the past, such treason to Christ among to-day, as to utter such an unfounded falsehood.

Please give me your consent to openly deny this slander, which stains your Christian reputation.

Yours very sincerely.

Frederick. C. Glass—
(Pastor)

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Mr. Speer.

OT

Mr. Robert E. Speer,
156 Fifth Avenue,
New York, N. Y.

Dear Sir:-

I wish to acknowledge receipt of your favor of April 12th, just received and read with a great deal of satisfaction. After reading the letter from my friend, Mr. J. H. Whitford. I hardly believe that you would make the statements contained on the said article and I am glad to know that I was not mistaken.

I read your business statistics and I found them to be correct and the others regarding the illiteracy of the people and the illegitimate birth, they may be correct, but I found them little exaggerated still I would not try to prove the contrary. You can easily see how different sound the explanations in your letter to the contents of the article I sent you and as I stated in my previous letter I was not the only one who felt the insult of your remarks but many diplomatists and representatives in Washington and in Chicago who could not see the things that way.

One of those people who I wrote on the subject, is a personal friend to President Taft and a personal friend of mine, who makes speeches all over the country and I would not be surprised if in one of his future speeches he will take an exception to the remarks attributed to you.

Very truly yours,

Louis S. Curt

LSC/IL.

April 12, 1911.

Mr. Louis S. Curt,
Federal Electrical Company,
Lake & Desplaines Streets,
Chicago, Illinois.

Dear Sir:-

I am sorry to have been delayed in answering your letter of March 29th, enclosing copy of article in the Buffalo Commercial. Like many newspaper reports, the article from the Commercial which you quote is a very inaccurate and distorted account of what I said. I am glad of the opportunity of correcting the representation which it gave.

I tried to make two points plain in my address to the ~~Equality~~ Club: first, that South America is a land of great possibilities which we seem to be in danger of overlooking in our laudible desire to develop our relations with Asia. I pointed out that the exports from Brazil, with a population of 15,000,000 people, exceeded the exports from China with a population of 400,000,000; that the Foreign trade exports and imports of the Argentine exceeded by more than \$100,000,000 annually the entire Foreign trade of Japan with eight or ten times the population of the Argentine; that in the first eight months of the ^{last} Government fiscal year our exports from the United States to Asia had been \$72,000,000, a loss of \$2,000,000 as compared with the preceding year, while our exports to our neighbors in the Western Hemisphere had been \$300,000,000 - a gain of \$60,000,000; that our exports to Porto Rico had been greater than our exports either to China or Japan, while our exports to Cuba had exceeded our exports to China and Japan combined; that judging from the last ten years, our greatest commercial opportunities were not with the Far East but with our friends and neighbors to the South. I pointed out that in 1899 our exports to South America were 1!,000,000 less than our exports to Asia, while in 1909 they were \$10,000,000 more.

And I added that the great possibilities of South America were not all commercial, calling attention to the brilliance of the Latin races illustrated by such prominent Brazilian names as Irako, Rio Branco and Ruy Barbosa. From personal acquaintance with the South American people I described their ideals and patriotism, and their courtesy and kindness and argued that those students were in error who maintained that the Latin races were exhausted. I asked whether it was not rather intended that "In the free air and temperate climate and wide spaces of South America far away from the social tyranny and religious superstitions which have hitherto retarded their proper growth" the Latin races were not to have a new career.

I went on to point out that the development of these great possibilities in South America depended upon the solution of the problems with which the South American peoples are dealing, and here I am not expressing opinions, but merely citing facts which one reads in the newspapers and hears in talking with patriotic men from one end of South America to the other.

I referred to the problem of social morality- to the facts brought out in the official statistics, showing 15% of the population of Brazil, 33% of the population of Chile, 38% of the population of Bolivia and 68% of the population of Venezuela to be of illegitimate birth.

I think the only reference I made to the unsanitary conditions in South America had to do with Chile. I quoted that Snr. Silva, the editor of the leading newspaper in Chile said to me- that 75 or 80 per cent of the children there died under two years of age, and that the general rate of mortality in the land, which ought to be one of the most healthful in the world, was nearly double that of Europe. Snr. Silva attributed these conditions to alcoholism and uncleanness. That was the only reference which I think I made to this subject. In comparison with Snr. Silva's language my statement was very moderate.

I pointed out the conditions which the leading newspapers and statesmen of South America are ever presenting, of ignorance and illiteracy among the great

the masses of people, citing again the official Government statistics, showing that more than 80% of the population of Brazil and 60% of the population of Chile and 50% of the population of the Argentine, over six years of age and 80% of the population of Bolivia, over seven years of age are illiterate. I quoted O'Estado De Sao Paulo, the leading newspaper in Southern Brazil in its issue of June 23d, 1909, which stated that in Brazil only 28 out of each 1,000 of the population were in school; in Paraguay 47; in Chile 50; in Uruguay 79; in Argentine 96; while in Japan over 120 out of every thousand are in school; in Germany over 160; in the United States over 170.

To show vividly how great the need in South America is, I called attention to the fact that the State of Kansas has a population of 1,500,000; while the six Republics of Ecuador, Peru, Bolivia, Venezuela, Paraguay and Uruguay combined have a population of 12,000,000, or eight times the population of Kansas, but that Kansas has 11,258 school teachers, or 2000 more than these six Republics combined with just about as many children in its public schools as there are in all the schools of the six Republics. One-fourth of the population of Kansas is in school; One-thirtieth of the population of these six Republics is in school.

My argument was that the possibilities of South America could not be attained without the solution of these moral and educational problems, and that we were not doing a neighbor's part if we merely tried to make all the money that we could out of trade in South America, and did not give all the brotherly help we were able toward the solution of these problems.

In a recent article on Mexico, commenting upon an interesting letter from an American resident in Mexico, the New York Times pointed out that no small part of the ill feeling at present against Americans in Mexico was due to the fact that our relations with Mexico were so purely commercial, that the people resented what they regarded as our selfish exploitation of their resources without any adequate contribution on our part toward the betterment of social conditions and the advancement of the moral and intellectual conditions of the people.

Mr. Louis S. Curt No. 4

I trust that you will agree with me that a statement of this sort is an act of friendship to South America. I believe that it is, just as I regard any honest and sympathetic statement of our weakness^s and shortcomings in the United States as an act of a friend, especially when^{such} a statement is accompanied by the earnest effort to give brotherly help, as it is in the case of the organization which I represent which is spending annually more than \$75,000 in South America, in efforts which South American people welcome and encourage, toward the solution of the great problems which rest heavily on the best minds and hearts in these Republics.

Very truly yours,

Federal Sign System (Electric)
501 Home Insurance Building

Telephone Monroe 4600

DISTRICT OFFICES
NEW YORK, 229-231 W. 42D STREET
(HOME OFFICE)
BUFFALO, - 130 FRANKLIN STREET
CINCINNATI, - 37 E. THIRD STREET
COLUMBUS, - 63 E. SPRING STREET
DETROIT, - - 63 STATE STREET
HARRISBURG, - 111 MARKET STREET
KANSAS CITY, - 207 E. 15TH STREET
LEXINGTON, - 134 W. SHORT STREET
LOUISVILLE, - 119 S. THIRD STREET
NEW ORLEANS, 840 GRAVIER STREET
OKLAHOMA CITY, 304½ W. MAIN ST.
PHILADELPHIA, - 129 S. 10TH STREET
PITTSBURGH, - - 3 WOOD STREET
ST. LOUIS, - 313 N. 11TH STREET

Chicago, April 21, 1911.

RECEIVED

Mr. Robt. E. Speer, APR 24 '11
156 Fifth Avenue,
New York, N. Y. Mr. Speer

Dear Sir:-

I wish to acknowledge receipt of your letter of April 17th, and as per your request, I have sent copies of your letter of the 12th instant, to the parties I mentioned I wrote on the subject.

Yours very truly,

Louis S. Curt

LSC/ML.

JOHN C. ZIMMERMANN, PRESIDENT
JAMES BEGG, VICE-PRESIDENT

J. MONTEITH DRYSDALE, HON. TREASURER
H. R. STORER, HON. SECRETARY

YOUNG MEN'S CHRISTIAN ASSOCIATION
MORENO 452

BUENOS AIRES

MAY 25 19

TELEPHONE: UNION 2785, AVENIDA

Robert E. Speer.
156 Fifth Ave., New York.

Mr. Spee

Dear Mr. Speer:-

I have just read with great interest your report of the South American trip, copy loaned me by Mr. Fleming. I write to ask if you can furnish me with three or four copies to use down here. If so, will you kindly send same to my account to Mr. H. P. Andersen at our New York office.

Your report is the best presentation of the South American trip I have seen. I am very enthusiastic over it. He told me he had read it through and again with little interest.

Yours sincerely,

B. A. Sh

Extract from Letter of the Rev. G. L. Bickerstaph, July 29, 1912.

* * * * *

I see that the "OUTLOOK" is greatly exercised lest it should be thought that the oath of the new cardinals to extend and defend the civil, as well as the ecclesiastical, authority of the Pope "even to the shedding of blood" should be taken literally; says it only means the right of the Church to administer its colleges, asylums, etc. It will beime enough to take that view of the matter when the Vatican officially recedes from the well known position that "All legal authority, civil as well as ecclesiastical, must proceed from the Pope." Padre Julio Maria, the greatest orator and defender of the Roman Catholic Church in Brazil recently preached a series of sermons in the cathedral in Rio, which were attended by thousands of the best society. In the final sermon he said, among other things, that in modern times no voice had been lifted in society, in politics or in diplomacy, to give utterance to Christian ideas. In the course of the sermon he made it plain that what he really meant by "Christian ideas" was the supreme authority of the Roman Catholic Church. I will translate one paragraph to show you how far apart are Padre Julio and Dr. Abbott in their interpretations on the spirit of the Roman Church. Both are serving the Pope with equal fidelity; Dr. Abbott is telling the Protestants what the Vatican wishes them to believe (and no doubt many are believing) and the Padre is telling the Catholics what they should believe. A very convenient arrangement certainly, and the more so because the statements of the good Doctor in no way bind or compromise the Church, as they might if made by an official Catholic organ.

(Citation from sermon of Padre Julio:)

"Open the history of the world and what do you see? One united family of Christian peoples; the same symbol, the same worship, the same law; everywhere one only God, one faith, one baptism. And afterwards, - what took the place of this majestic unity? The Renaissance, the Reformation, Revolution, Socialism. Is it not true that since the end of the fifteenth century the world has gone step by step down the steep brink of moral degeneracy? What was the Renaissance? The resurrection of paganism in art. What was the Reformation? The resurrection of paganism in religion. What was the French Revolution? The resurrection of paganism in politics. And what is Socialism? The resurrection of barbarism. Are not these the symptoms of death."

As a remedy the Padre proposes the "Adoration of the Sacred Heart;" and he makes it plain that he means the material, fleshly heart of Jesus, as well as the spiritual qualities which it symbolizes.



RECEIVED

OCT 21 1911

Mr. Speer, S. ANDREW'S SCOTS CHURCH,

352, CALLE PERÚ,

BUEENOS AYRES.

Dear Dr Speer

15.9.11.

It was a pleasure to get your letter of Aug. 1st
a short time ago .

I received the Report to which you refer and have read the
portion referring to work in South America with great interest .

I think your statement is admirable in every way . If ever
I am called upon to make a defence or appeal I ~~will~~ shall
base my remarks upon it . !! I can say no more .

Here and there I note a remark that I would hesitate
to make but these statements are of small importance and no
doubt apply to other places . For instance on page 87 I do ~~not~~ think
think the remarks about the priesthood would require qualifica-
tion to apply correctly to the Argentine Republic . But any
difference of opinion which I have is trifling and just as like-
ly as not I am wrong and you are right .

I read your original Report with similar interest and thought
it remarkably just . It means much for me to say this , for
I have usually thought that the statements made to Home Churches
about this country were very one sided . For instance ; I believe
Dr. Josiah Strong is taken seriously in the States . What he
wrote about Buenos Aires was mostly incorrect and sometimes
the opposite of the truth , and his ideas of remedy were
singularly unpractical .

It was strange that a few minutes before getting yoqr letter
I had posted one to you : or rather I had sent you some matter
showing what we had done for our Spanish venture . I send
Duplicates by this mail . You will see that your criticism
was justified that we could do the work ourselves . We have
not yet got a pastor but are trying for a man in Spain .
I thought one of your men from Mexico or elsewhere might come
but I was told they would not be likely to leave the organiza-
tion in which they had got "security " for ours which is only
an attempt .

My wife joins me in kindest regards . The daughter
whom you saw is now married and is settled alo ng side of us .
Fortunately her husband is one of our own people . *he will stay with us.*

We are expecting Rev. S.H.Harris next week ~~as~~ I believe
you know about his visit , but it has been badly organized . He
has been in Montevideo , and has left the impression there
that he is not a "strong" enough man for the work . Spanish
Sunday Schools are just now exactly ~~if~~ at the stage when a
man of ~~if~~ inspiring powers could do great things for ~~the~~ develop-
ment . With kind regards Yours very sincerely *M. H. Newell*

CONGREGATIONAL CHURCH

HENRY MONFORT CARY, PASTOR

THOUSAND ISLANDS
CLAYTON, NEW YORK

RECEIVED

NOV 3 1911

P.M.C.

100

Dear Dr. Speer:-

Yours of the 30th ult. has just come. I am very glad to learn that you are to issue a book masterly and impartial. As to quoting me I would like to have the quotation or quotations lifted out of the context in which they appear in print. What I said was true-all the time. However, in rebuttal they could say that when I was in Mexico they kept me very much under lock and key and I did not know things at first hand. Some things I knew through confidential informant who had their information at first hand. I am sure that he would give you absolute facts at first hand. I am not sure that he would be willing to do so. He would "hedge" but if I can get his address it will be easy to see him or write him. He is going back to South America soon.

For the last few months of my stay in S.A. I was a prisoner under close observation and restrained in my work. In fact they cut me off from all reading material. The time I was there held me in check because of my statements. I am sure of the things I have said to you. I hope you will not quote them but they would not have any effect on a Catholic reader because the Church has black-listed me.

2:-

They carefully maintain the notion among all Catholics that a man who has left the priesthood is absolutely irresponsible and would rather lie than eat. Those of you who have never lived in a Catholic atmosphere can have no conception of how strong this is.

A Protestant reader might be helped forward to a conviction by such a quotation and the conviction would be true. However, where I am it would do me a lot of harm to have it known that I was ever connected with that institution. The town where I am working is half-Catholic. The priest here is a fanatic. That is really the only hesitation I feel about being quoted. If it does not look well founded and a quotation from what I wrote would be of any service to you you are at liberty to quote me. I would be glad however, to see the quotation as it would stand apart from the context of my letters to you.

I trust that the book will have a wide circulation. I wish that I might be of some real service in the matter.

If you think of it I would be very glad if you would let me know in advance when you are to speak in Northern New York. I am too poor to get to New York and will be for some months to come. I have undertaken one of the hardest problems in the United States. I never before even heard of such conditions in a church as I am facing here. Remember me in prayer sometimes for only the good God can see me safely through with this enterprise. I have staked my all on it and am trusting and praying. I know that the church has a work to do here and yet I face a situation where there are not enough men in the church all told to fill a board of trustees-not to speak of deacons. Besides the whole people are discouraged-two men disgraced themselves here and left me their bad reputations to live down. I never was so busy in my life and ~~ever~~ before saw so little to show for my work. However, since I must win I doubtless shall with His help who never yet failed an earnest man.

Let me hear from you again, and believe me,

Very Sincerely Yours,

H. M. Cary

Chattanooga Tenn.
Febt 8 1912.

Dr. R. E. Speer.

Sir:-

I inclosed
find clipping from this
mornings paper regarding
the Roman Catholic priest.

Sir, you are very much
mis taken regarding them
and it only shows narrow
mindedness and a want of
education on your part.

I am a non-Catholic, but
must admit there is no
more holy and God fearing
men in the univers than

any service or any kind.

The Roman Catholic church, he said, claims the whole country as its territory and that if Protestants come into it they are breaking the pledge made at the world convention not to go into any territory that some other church had claimed as its own. Yet, he says, there are things which justify invasion of this land. He declared that the Roman Catholic church as it stands today is not a Christian church. He said it is keeping from the people of that land the Bible and its real teachings, and the life of the priests is corrupt and rotten and shunned as evil geniuses by the population. He declared that the statesmen are crying: "We cannot deliver our people into the bands of such an institution as this."

"Some of the reasons," he said, "why we are justified in invading this country are:

"First, because the South American church has not given to these people the real Christianity. Jesus Christ has been misrepresented by these teachers, and the Bible has been withheld from them. Shall we deliver this continent, 50,000,000 people, to such an institution, such a representation of Christ, such a lot of wholly un-Christian leaders?

"Second, we are justified because the South American church is so tyrannically strong. It dominates the life of the people, compels them to do its will. And yet it is weak; its churches have fallen into decay, its parishes are old and neglected, and the priests are vile and corrupt and looked down upon by the people.

"Third, we are justified because the South American church is an enemy to the political freedom for which they have worked so hard and for which they have shed their blood. It has fought, bitterly, every advance towards political independence and educational progressiveness, and every great collapse in the political fortunes has been due to the church that will sooner or later bind South America in a coil of darkness and destructive influence that can never be broken.

"Fellow Presbyterians, we are bound to go: we are challenged to come, we who are the only ones who can bring to them this message of light and love, we who are the custodians of the one thing that can bring them to a level where they can be with the other countries of the world, the one thing that can break the deadening, sickening influence of this mock church, that can bring them out of complete darkness and give them the chance of real life. We hear the cry, the wail of these fifty millions at our very door, and what shall we do? Is that cry to find in us, in a brother's heart, a response?"

the Catholic priests. Our hats are all off to them.

When you were looking for an example why didn't you take the Rev. C. J. P. Richardson. He is a fair one.

A Catholic priest has never to my knowledge been condemned to die for taking all a poor, pure girl has, and, when he failed to commit abortion, murder her and send her before her God without warning.

Probably your own mother or father would do for a sample of corruption and immorality.

Wishing the town to
soon be rid of such as
your class, for you are a
blush on our fair
city

A Non-Catholic.

World's Women's Christian Temperance Union

FOUNDER: FRANCES E. WILLARD

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J. B.
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Miss E. G. GOWEN,
WORLD'S W.C.T.U.
REPRESENTATIVE
FOR SOUTH AMERICA



TIME OF PRAYER.—Noontide BADGE.—A Knot of White Ribbon.
METHODS.—Preventive, Educational, Evangelistic, Social and Legal.
WATCHWORDS: Agitate, Educate, Organize.

38 Rutland Square, Boston, Mass.

Jan 31, 1912.

Mr. Robert E. Speer,

New York.

My dear Mr. Speer:—You will not remember me, but will recall the place, the wharf in Buenos Aires when you and Mrs. J. Livingston Taylor and others were sailing for Montevideo after three busy days in that City, where we met.

Last summer I met Mrs. Taylor again, and she asked me if I had seen the book you had published, and told me to send to New York for it.

I think the people who criticised it were of the type who have never visited Roman Catholic Countries or would not dare to give any space to these Countries in the "World in Boston". Similar conditions to those on page 159 existed in Montevideo for years, and did when I reached that Country in '07, and continued for months, it has now been done away with however.

I have spent nearly twelve years on Roman Catholic soil and consider your book one of the sanest and unprejudiced accounts of the situation I have read. and am very glad to have the book. I expect to return to South America in April and continue our Work there.

Most sincerely,

Elma Grace Gowen

P. S. Those Schools of Mr Morris that you visited have been taken from the control of the Anglican Church entirely, and are in the hands of a local Committee.

CONGREGATIONAL CHURCH
HENRY MONFORT CARY, PASTOR
THOUSAND ISLANDS
CLAYTON, NEW YORK

RECEIVED

FEB -

Feb

Dr. Robert E. Speer,
New York City.

Dear Mr. Speer:-

I have just finished a reading of your letter and can simply endorse my former estimation from my letter it is as true now as it was then-it unless there has been some tremendous spiritual awakening which has made a clean sweep of the conditions familiar.I do not believe that there has been any such awakening and I do believe that the conditions are still as you presented them still.

I was particularly interested in your letter concerning the case of Father Currier and another regarding the

2:-

There is a fondness for superlatives on the part of Catholic writers which makes me discount anything they say. The revival spoken of has touched conventional life only, I think. That was where it was most needed but it does not mean that any needed revival has reached the people. The "Empire" had been dead some time when I was in Brazil and mighty little change had taken place. The Bishop of Bahia was in prison for contumely and the priests were afraid to open their mouths for fear of the government.

I am very glad that we are to have a report at last that cannot be denied.

Thanking you for the privilege of reading these splendid chapters, I am,

Faternally Yours,

H. M. Dury

COPY.

LETTER OF THE SECRETARY OF STATE TO THE AMERICAN MINISTER IN CARACAS. Feb. 27,
1912.

Elliott Northcott, Esquire,
American Minister, Caracas.

Sir:

The Department has received the Legation's No. 134 of the 2nd ultimo, referring to previous correspondence in regard to the extension of the provisions of the law of ecclesiastical patronage to foreign missionary societies, and enclosing copies of a letter presented to the Legation in triplicate by some of the American missionaries established in Venezuela. The Department has made the subject of mature and careful deliberation, the protest addressed to Mr. Caffery by certain American missionaries established in Venezuela concerning the executive decree of the Venezuelan Government which is stated to apply to the religious organizations which these missionaries represent the Venezuelan Law of Ecclesiastical Patronage of 1824. The grounds of this protest seem to be in the main that the Law of Ecclesiastical Patronage was intended originally to apply only to the Roman Catholic Church, and that it is not applicable or should not be applicable to the churches or missions which these missionaries represent; that the application of this law deprives the missions of the privileges of freedom or worship guaranteed them by the Venezuelan Constitution, and finally that the decree in question is, by reason of lack of approval by the Venezuelan Congress, unconstitutional under Venezuelan law. The Department also observes that in the promulgation and execution of this decree, the Venezuelan Government seems not to have avowed an intention to abrogate the privileges of religious freedom hitherto enjoyed in Venezuela, and apparently declares simply that the regulation in question is necessary for the due observance of existing Venezuelan law regulating the exercise of these privileges. Concerning the possible action of this Department in response to the protest submitted to you, it should be observed, first, that while it has ever been the policy of this Government not to interfere with the internal regulations of foreign governments, more especially in questions of religion, this Government, practicing, as it does at home, the largest principles of freedom of thought and belief, is naturally desirous to see its citizens enjoy in other countries a reasonable freedom from restrictions or disabilities imposed by reason of religious faith. While recognizing that the determination of the internal policy of a nation is an attribute of its sovereignty, the United States has not hesitated to express this desire in considerate and friendly ways on appropriate occasions which have arisen at various times in different countries. It should be observed, however, that such representations have never been put upon a basis of strict right, for it surely will be appreciated that this Government may not, as a matter of right, demand that another government shall grant to religionists of American nationality in the territory of that government the degree of freedom or privilege which it might desire to see extended to them. This consideration is particularly applicable to the present situation, for the reason that there is at present no treaty provision in effect between the Government of the United States and that of Venezuela prescribing the rights as to religious liberty to be enjoyed by the citizens of one country in the territory of the other.

Accordingly it must be observed that with all desire to do what it properly may to assist the American missionaries who

have addressed the protest to you, in view of this Government's practice and policy as outlined above, the Department's opportunity for affirmative action in the matter is necessarily somewhat limited. Recurring to the specific grounds of the ~~xx~~ protest, it should be stated, first, that the arguments concerning the invalidity and unconstitutionality of the decree in question would seem to be such as should properly be addressed to the appropriate Venezuelan tribunal, should an actual case arise in which it might be maintained that action by the Venezuelan authorities had illegally abrogated privileges guaranteed the complainant by the Venezuelan laws or constitution. In this connection, it should be further observed that, according to the Department's present information, at least, it would seem that no actual hardship or injury has yet been suffered by the individuals who have made protest. As it is the Department's invariable rule not to take action upon hypothetical cases of anticipated injury, it would seem that no action may properly be taken by it in the present case unless a showing is made that the injury apparently anticipated by the missionaries who have solicited the Legation's assistance, is actually sufficiently imminent and substantial to make action at this time clearly necessary. In this same connection, the Department can only say that should it eventually appear that the enforcement of the decree in question will, as a matter of fact, terminate the privileges of freedom of worship hitherto guaranteed under Venezuelan law, the Department will, of course, be glad to bring the matter to the attention of the Venezuelan Government with the expression of its hope that Venezuela will continue to exhibit the same tolerance in regard to the regulation of the practice of different religions in its territory which has previously characterized its conduct in this regard. Finally it would seem not inappropriate to observe in this connection that the final action of the responsible Venezuelan authorities, concerning the injury and inconvenience suffered by the Rev. David E. Finstrom, to which the petitioners have referred, would appear to evidence a disposition on the part of the Venezuelan Government to afford due and considerate protection to alien religionists within its territory and to promise well, perhaps, for its future attitude in this regard. I am, Sir?

Your obedient servant,

(Signed) Huntington Wilson

ACTING SECRETARY OF STATE.

WM. O. MURRAY
CHAIRMAN

JOHN R. MOTT
SECRETARY

FREDERICK B. SCHENCK
TREASURER

CHAIRMAN
J. L. FERNANDES BRAGA JUNIOR

TREASURER
OR. J. NOGUEIRA PARANAGUA

NATIONAL SECRETARY
MYRON A. CLARK
ADDRESS WHILE ON FURLough
124 EAST 28TH STREET
NEW YORK CITY

THE NATIONAL COMMITTEE
YOUNG MEN'S CHRISTIAN ASSOCIATIONS
OF
BRAZIL, SOUTH AMERICA

HEADQUARTERS IN
ASSOCIATION BUILDING
RUA DA QUITANDA 47
RIO DE JANEIRO

Mr. Robert E. Speer,
New York City.

Dear Mr. Speer:-

I have finished reading with keen interest your new book on "South American Problems", and wish to extend to you my most sincere felicitations. It is to my mind the best and most masterly apologetic presentation of missions in Roman Catholic countries that we have. Its calm, sane and cumulative arraignment of the Roman Catholic Church as it exists in South America, and withal its evident sympathy with the good points in its organization, must carry conviction to the least sympathetic mind towards our missions in those lands. Your last chapter is convincing in the extreme, and its latter part, touching on what we are to do and how we should do it, is splendid. The citations from the two Roman Catholic writers, who have recently visited South America and written about it, are certainly apt and to the point. The reading of the book has given me great pleasure, and I pray God it may be largely used of God to raise up a wider sympathy, ~~and~~ a larger force of workers, and a larger income, for our missions in South America.

With kind regards,

very cordially yours

Myron A. Clark

East Aurora, N.Y.

RECEIVED
APR 11 1912

Mr. Speer

Student Christian Movement of Great Britain & Ireland.

(Affiliated to the World's Student Christian Federation).

Student Volunteer Missionary Union.

General College Department.

Theological College Department.

TRAVELLING SECRETARIES:

- T. M. Barker, Trinity College, Dublin.
W. M. Cargin, Trinity College, Dublin.
E. M. Page, Regent's Park College, London.
O. Thomas, University College, Aberystwyth.
R. P. Wilder, Princeton University, U.S.A.
Miss Rena Carswell, Queen Margaret College, Glasgow.
Miss Gladys Mowll, Newnham College, Cambridge.
Miss W. M. Sedgwick, Somerville College, Oxford.

BIBLE STUDY SECRETARY:

R. L. Pelly, Clare College, Cambridge.

SOCIAL SERVICE SECRETARY:

Malcolm Spencer, Corpus Christi College, Oxford.

CENTRAL VOLUNTEER SECRETARY FOR MEN:

W. Paton, Pembroke College, Oxford,

CENTRAL VOLUNTEER SECRETARY FOR WOMEN:

Miss A. de Sellincourt, Girton College, Cambridge.

HON. TREASURER:

R. L. Barclay (Messrs. Barclay & Co).

GENERAL SECRETARY:

Tissington Tatlow, Trinity College, Dublin.

ASSISTANT SECRETARIES:

Walter Ward, Merton College, Oxford.

Miss Fairfield, Slade School of Art, London.

Organ of the Movement:—"THE STUDENT MOVEMENT."

Telegraphic Address—"INDEFESSUS, LONDON."

Telephone Number—5554 CENTRAL

Address all Communications to—

93 & 94, CHANCERY LANE,

LONDON, W.C.

Personal

May 10th, 1912.

My dear Speer,

Many thanks for your welcome letter of January 24th. Please forgive me for not answering it sooner, but I have been so driven with work that all correspondence has suffered.

What you write of the Roman Catholic problems interests me deeply. I have just received from Mr Turner your book on South America and shall read it with the deepest interest. Do you think that Father Curroar's book "Lands of the Southern Cross" is of sufficient value for me to purchase it? Evidently you feel that there has been no great reformation yet educationally or morally in South America. Might I ask you what your thought is as to the possibility of reforming the church from within? Professor Bois of France thinks it is hopeless because the Roman Church is pledged to infallibility and its doctrine of infallibility will make it impossible for them to alter any positions already reached, though of course they can add as many new points as they wish. On the other hand I have met in Italy modernists who have great hope of a reformation of the Roman Church from within. In Naples I found 96 members of our Movement of whom only six were Protestants. The other 90 were nothing until they came into touch with the Movement. Among them are two grand nephews of a Roman Catholic cardinal. As you know, in Italy there are very few Protestant students and the majority of our members are ^{nominally} Roman Catholics, but wherever our Movement has started a branch the Roman Catholics have started a rival branch, so that thus far it is impossible for a Roman Catholic, who is loyal to his church and in constant touch with his priest, to join any branch of our Movement in Italy. If the priest does not succeed in getting away Roman Catholic students from our branches in Italy by talking to students themselves usually they or the bishop try to prevail on the parents of the students to bring pressure to

Student Christian Movement of Great Britain & Ireland.

(Affiliated to the World's Student Christian Federation).

Student Volunteer Missionary Union.

General College Department.

Theological College Department.

TRAVELLING SECRETARIES:

T. M. Barker, Trinity College, Dublin.

W. M. Cargin, Trinity College, Dublin.

E. M. Page, Regent's Park College, London.

O. Thomas, University College, Aberystwyth.

R. P. Wilder, Princeton University, U.S.A.

Miss Rena Carswell, Queen Margaret College, Glasgow.

Miss Gladys Mowll, Newnham College, Cambridge.

Miss W. M. Sedgwick, Somerville College, Oxford.

BIBLE STUDY SECRETARY:

R. L. Pelly, Clare College, Cambridge.

SOCIAL SERVICE SECRETARY:

Malcolm Spencer, Corpus Christi College, Oxford.

CENTRAL VOLUNTEER SECRETARY FOR MEN:

W. Paton, Pembroke College, Oxford,

CENTRAL VOLUNTEER SECRETARY FOR WOMEN:

Miss A. de Sellincourt, Girton College, Cambridge.

HON. TREASURER:

R. L. Barclay (Messrs. Barclay & Co.).

GENERAL SECRETARY:

Tissington Tatlow, Trinity College, Dublin.

ASSISTANT SECRETARIES:

Walter Ward, Merton College, Oxford.

Miss Fairfield, Slade School of Art, London.

Organ of the Movement—"THE STUDENT MOVEMENT."

Address all Communications to—

93 & 94, CHANCERY LANE,

LONDON, W.C.

-2-

May 30th, 1912.

bear on their sons to leave our branches and join the Roman Catholic branches.

You will be glad to hear that I was able to start a branch in the Bologna University, and to start a Bible Circle among Roman Catholic students in Rome. I was also able to begin a Christian Union in Graz University, Austria.

During the month of June I hope to be in Norway writing a Bible Study Text Book on "The Person of Jesus Christ" and shall greatly value your prayers. In July I plan to attend the Conferences of the Dutch and British Student Movements. Please remember me.

Yours affectionately,

R. P. Wilder

Aviso "La Unión", 8
Santiago de Chile, July,
1912

Important Document.

Circular in regard to the Protestant Menace.

Our charge as Shepherd obliges us to ^{guard} watch with special zeal the purity of the Catholic doctrine; it is that doctrine which illuminates the soul of the faithful and guides it to its immortal destinies. It is clear that if the Shepherd does not constantly guard the Vineyard of the Lord (Mixed Metaphor!) there will enter into it the Enemy who will sow the tares of error and scatter abroad the poison of evil.

"Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." (Acts 20:28)

This obligation, which affects us in a special degree, is all the more important when we find in these times a special attempt being made, in the field of wickedness, exclusively destined to undermine the foundations of the Christian faith, and combat in the most determined manner the Holy Church. Today, as formerly, an attempt is being made to destroy the work of Christ, and many believe that it is a meritorious act to attack that divine society who has done no other thing than scatter abroad good deeds during the twenty centuries of its existence. We may now repeat the words of St. John, -- "because many false prophets are gone out into the world." (I John, 4:1) Many are they who abhor the truth and can not endure virtue and, therefore, direct all their efforts against that institution which teaches ^{that} truth and commands us to practice that same virtue in the name of God.

Among the many enemies who continually make war upon the Catholic Church in our land, some of the Protestant sects are especially noteworthy for the work they are doing among the people and for the stubborn attempts they make to propagate their faith. And among these

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There are two
sects, who especially distinguish themselves for their
zeal, - the Methodist Episcopal and the Presbyterians.

It is true that the Catholic Church can never perish; the
divine promise is: - "The gates of Hell shall not prevail against it."
But it is also true that we must not be careless in the
presence of a peril that threatens the integrity of the faith,
and it is evident that such a peril exists among us.

The Protestants of Chile have a number of Colleges and
not a few schools of primary instruction, and there are
not less than 6,000 students who attend one or the other;
they have about forty centers of active doctrinal propagation;
and about 350 places of meeting, taking into the count
the small chapels, places for prayer (oratories), and churches.
The Bible Societies of London and of the United States contribute
generously to the extension of their work, and the persons
who are engaged among us in the extension of Protest-
antism, receive heavy subsidies. We have been informed
that in the branch of education, alone, they spend, per-
haps, more than a million pesos a year.

It is possible that we do not fully comprehend the mag-
nitude of the propaganda which the Protestants are car-
rying, since their work is especially ~~made~~ to bear upon
the neglected classes and the poor who are sunk in
ignorance: for it is the truth that no man of educa-
tion apostatizes from the Catholic faith; nor, much
less, does he become a protestant. We have, therefore,
the obligation to conserve the unity of the faith, for, as
St Paul says, "Mus Deus, una fides, unum baptisma".

Those who have the misfortune to be separated
from the Catholic Church, are like the branches
torn from the vine, which gave them life and
strength, and, dead to grace, they hasten to their
eternal perdition. "He who separates himself from the church"
say St. Ciprian, "and joins a false sect, has no part in
the promises made to the church nor will he receive
any [recompence] of Jesus Christ."
[forgiveness?]

and the saying of the ³ same father is well known;
"He who does not have the Church as his mother, can not
have God for his Father".

The deposit of faith which has been preserved in the bosom of the Catholic Church, is the same which she received from Jesus Christ and his Apostles; and, therefore, any change in said deposit would bring, as a consequence, a church that would not be divine. St. Paul himself, teaches us with all clearness, the absolute immutability of revealed doctrine, when he says: "But though we, or an angel of God from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8)

Protestantism, which appeared 16 centuries after Christ, has torn to pieces all revealed doctrine and has interpreted the truths of the Catholic dogma to suit its own conveniences. Therefore, it has divided into factions, as regards its Constitution and doctrine, and now barely retains a weak and fleeting shadow of Christianity.

The means wh. the Protestants use to propagate their errors are multiple and dangerous. As we have stated above, they have ^{many} Colleges and schools, where some thousands of children are received. They also have not a few organs of publicity; - periodicals, tracts, books, and everything that can easily serve as a means of extending their teaching. They fill the districts where lives the proletariat with their reviews and heretical sheets; and not a few of the tenement houses are besieged by the writings and the personal propaganda of the pastors of these sects. They also visit the sick; they bear gifts to the families; they give them money, food, and clothing. They try, as at all, in every way, to extend their heresy by means of material gifts and help.

Among the ferid apostles of Protestantism, we must point out the so-called "Salvation Army",

which, if apparently it occupies itself in preaching temperance in drink, is really employed in making adepts for Protestantism, as the object of its work. Do not let us deceive ourselves as to the real purpose of the propaganda which the Salvation Army is making in favor of sobriety in drink; this is but a means or a pretext; the real end of its work is heresy. Those who are prodigal in their praises of the anti-alcoholic campaign of the Salvation Army, must remember that the Church has more than sufficient means for accomplishing the moralization of our people proletariat in a much more substantial and adequate manner. The attendance at the services of the Church; the frequent reception of the sacraments; the "Catholic Temperance Association" which We have founded; the constant teaching given the workmen in the bosom of the Catholic Institutions for Mutual Savings; are a few of the resources which the Church offers to its children to induce them to practice morality and abandon the abominable vice of drunkenness. Our proletariat does not need to have the heretics come to moralize it. We have, thank God, other means which are surer and much more efficacious.

We can not allow the evil of heresy to continue growing without sounding the alarm. There rests upon Us the obligation of feeding that portion of the flock wh. our Lord has placed under our vigilance and care, and, therefore, We can not remain indifferent in the presence of the peril which we denounce with all clearness and frankness in this circular.

In view of these antecedents, We ordain the following:-

I. The parochial priests and the Rectors of Churches will through preaching, let the faithful know of the protestant peril. Let the preachers give notice that the principal fruit of the Protestant work is the formation of persons who are irreligious and full of hate toward the Church, in whose bosom they were born. The final secret of Protestantism in Chile is the extinguishing of faith in the souls of those who, deceived, abandon the Church.

II. It shall be the duty of the preachers to point out, by name, with due prudence, which are the schools and Colleges in which the Catholic faith is in danger.

III. To make known to the faithful which are the tracts, periodicals, review, or books, in which heresy is propagated.

IV. To name a diocesan committee, composed of a few priests and laymen, whose object shall be to take charge of the anti-protestant crusade and put in practice the most efficacious means for combatting the work of the sects.

V. To beg, in a very special sense, of the Sisters of Charity" (Hermanas de Dolores); the "Conferences of St. Vincent of Paul"; "The Society of the Sacred Heart of Jesus"; and, in general, of all the institutions whose object is to help the poor, that they redouble all their efforts of charity to free many souls from the nets of error.

VI. To recommend to the parochial priests of the Archdiocese that they organize in each parish a special Committee whose ^{exclusive} object shall be ^{to} help in the defense of the Catholic faith.

VII. The parish priests shall report to the proper Ecclesiastical authority every six months in regard to the condition of their ~~parishes~~, with respect to the number of heretics, the work begun by them, and as to what is being done to undo the work of these enemies of the faith.

VIII. To ~~beg~~ of the parish priests that they establish "The Catholic Temperance Association" and that they give it their constant and solicitous care, inasmuch as ~~The~~ temperance is one of

the means employed by the heretics in their war against Catholic principles.

X. To beg with equal insistence that the parish priests pay all due attention to the "Society of Christian Doctrine" that it ^{may} comply with the high purpose to which it is destined, and that it may not be lacking in a single parish, as is strictly commanded.

X. To beg of the members of ^{the} religious orders that they will kindly adhere to the dispositions set forth in the present circular.

This circular shall be read on the Sunday immediately following its reception in the mass where there is the largest attendance, and a few of the following Sundays shall be set apart to make comments on it, in which comments the faithful shall be made to see the peril of protestantism, the falsehood & the multiple sects in which it is divided, and the means to be adopted to avoid the harm which said heresy brings with it.

Given in Santiago, on the thirteenth of July,
of 1912.

+ J. Ignatius,
Archbishop of Santiago.

By order of his most illustrious and
most reverend Lordship,

Charles Silva S.,
Secretary.

Published in Spanish in "La Unidad" of Santiago de Chile, July, 1912.

* * * * *

LITERARY DOCUMENT.

SERMON IN ANSWER TO THE PREVAILING HERESY.

Our charge as Shepherd obliges us to guard with special care the purity of the Catholic doctrine; it is that doctrine which preserves the soul of the faithful and gives it its immortal destinies. It is clear that if the Shepherd does not constantly guard the Vi^rginal of the Lamb (which author) there will enter into it the Snare which will cover the flocks of error and scatter abroad the poison of evil. "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." (Acts 20:28) This obligation, which affects us in a special degree, is still the more important when we find in these times a special attempt being made, in the field of wickedness, exclusively destined to undermine the foundations of the Christian faith, and combat in the most determined manner the Holy Church. To-day, as formerly, an attempt is being made to destroy the work of Christ, and many believe that it is meritorious not to attack that divine Society which has done no other than scatter broad good deeds during the twenty centuries of its existence. We may now repeat the words of St. John - "Because many false prophets are gone out into the world." (I John 4:1) Many are they who abhor the truth and can not endure virtue, and, therefore, direct all their efforts against that institution which teaches that same truth and commands us to practice that same virtue in the name of God.

Among the many enemies who continually wage war upon the Catholic Church in our land, some of the Protestant sects are especially tenacious for the work they are doing among the people and for the stubborn attempts they make to propagate their faith. And among these sects there are two who especially distinguish themselves for their zeal, - the Methodist Episcopal and the Presbyterians.

It is true that the Catholic Church can never perish; the divine promise is: - "The gates of Hell shall not prevail against it." But it is also true that we must not be careless in the presence of a peril which threatens the integrity of the faith, and it is evident that such a peril exists among us.

The Protestants of Chile have a number of schools of different and not a few schools of primary instruction, and there are not less than 6,000 students who attend one or the other. They have about forty centers of divine instruction preparation; and about 350 places of meeting, both into the towns and the small villages, places for prayer (oratories), and villages. The Bible Societies of London and of the United States contribute considerably to the extension of their work, and the masters who are engaged in it in the extension of Protestantism, receive heavy subsidies. We have been informed that in the branch of education, alone, the U.S.A., are giving millions of dollars.

It is possible that we do not fully comprehend their attitude of mind towards us, since the Protestants are mainly, in their number, bearers of the neglected classes of the people, who are unchristian in character; for it is the truth that man of education comes from the Catholic faith, - in fact, always, save he becomes a protestant. Likewise, therefore, the application of the words of the Apostle, Paul, in St. Paul, the "In the world, we find ourselves."

We who have the misfortune to be separated from the Catholic Church are like the branches torn from the vine, which have their life in strength, and, left alone, die miserably in their eternal verdure. "He who

se rates himself from the Church," says St. Cyprian, "and it is a false sect,
he doth not in the names due to the Church, nor will he receive any
(recognition - forgiveness?) of Jesus Christ." And the saying of the same
Father is well known; "He who doth not leave the Church has his Father
not leave God for His Father."

The deposit of faith has been preserved in the bosom of the Catholic Church is the same which we received from Jesus Christ and his Apostles; and, therefore, my change in said dogma would bring, as a consequence, a church that could not be divine. St. Paul himself teaches us with all clearness the absolute immutability of revealed doctrine, when he says: "But though we, or an angel from Heaven, preach any other Gospel unto you, than that ye have received unto you, let him be accursed." (Gal.1:8)

Protestantism, which appeared 16 centuries after Christ, has torn to pieces all revealed doctrine and has interpreted the truths of the Catholic dogma to suit its own conveniences. Therefore, it has divided into factions, as regards its constitution and doctrine, and now barely retains a weak and fleeting shadow of Christianity.

The methods by which the Protestants try to propagate their errors are multiple and devious. As we have stated above, they have many colleges and schools, where sole the name of children is received. They also have agents for publicity; - periodicals, tracts, books, etc., everything that can easily serve as a means of extending their teaching. They fill the districts where lives the proletariat with their reviews and heretical sheets; and not a few of the tenement houses are besieged by the writings and the personal propaganda of the masters of these sects. They also fill the cities; they have gifts to the families; they give them money, good, and lathium. Finally, we see, in every way, to a full train "carrying" men, of material gifts and help.

Among the fervid apostles of Protestantism, we must point out the so-called "S. John the Evangelist," which, if literally it occurs itself in preaching, no one is surprised, is really employed in making up the Protestantism, as the object of its work. Do not let us deceive ourselves as to the real purpose of the propaganda which the Salvation Army is carrying on of simplicity in dress; this is but a means of propagating; the result of its work is heresy. Those who are prodigal in their praise of the anti-alcoholic campaign of the Salvation Army, let me assure them that the Church has more than sufficient means for lessening the realization of your proletarian "ideal" - no substantial and adequate number of the sons of the Church; the frequent reception of the Sacraments; the "outhouse Temperance Association" which have failed, the architect's designs, the work in the cause of the Catholic Institutions for mutual savings, are a few of the resources which the Church offers to the likes of those that practice immorality and abandon the abominable vice of drunkenness. Our proletarian don't need to have the heretics to realize it. In like manner, there are other means which are surer and much more efficacious.

We cannot allow the evil of right action among the ignorant and the simple. Therefore return to the obligation of feeding that portion of society which is ruined, placed under vigilance, care, etc., therefore, we cannot remain indifferent in the face of the peril which we denounce with all clearness from us in this circular.

In view of these antecedents, we ordain the following:

I. Popular clerical priests and teachers of the seminaries shall make known the faithful and true word of God. Let the professors of the time that the principal Right of the Church is to teach the truth, to the people, to the infidels, to the sinners, and the Church in these matters are here. The final result in testification in Chile is the entire loss of faith in the words of the Gospels, received, I repeat, the Church.

III. It shall be the duty of the parishes to print out, by name, with no preface, all the several articles in this Circular which shall be in use.

IV. It shall be the duty of the faithful to fulfil all the trusts, promises, reviews, &c., in which heresy is imputed.

V. To be a witness of the same, and of all their rights and掠奪, the object shall be the defense of the Catholic Faith and that in justice the most officious work for combating the work of the sects.

VI. It shall, in a very special sense, of the "Sisters of Charity" (merciennes de Jésus), the "Confraternity of St. Vincent de Paul," "The Society of the Sacred Heart of Jesus," and, in general, of all the institutions whose object is to help the poor, that they redouble all their efforts of charity to free man only from the nests of error.

VII. To recommend to the parochial priests of the Archdiocese that they combine in each parish a special committee whose exclusive object shall be to help in the defense of the Catholic Faith.

VIII. The parochial priests shall report to the Superior ecclesiastical authority every six months in regard to the condition of their parishes, with respect to the number of heretics, how far they have been converted, and as to what is being done to win the souls of the enemies of the faith.

X. To beg of the parochial priests that they establish "The Catholic Temperance Association" and that they give it their constant and solicitous care, since it is temperance is one of the means employed by the heretics in their war against Catholic principles.

XI. To beg of the members of the religious orders that they will kindly adhere to the dispositions set forth in the present circular.

This circular shall be read on the Sunday immediately following its reception in the mass where there is the largest attendance, and a few of the following Sundays shall be set apart to make comment on it, in which comments the faithful shall be made to see the peril of protestantism, the falseness of the multiple sects in which it is divided, and the care to be adopted to avoid the harm which said heresy brings with it.

Given in Santiago, on the thirteenth of July, of 1810.

+J. Ignatius,
Archbishop of Santiago.

By order of the most illustrious and most reverend Lordship,

Charles Silva C.,
Secretary.

TRANSLATION OF PASTORAL LETTER OF THE ARCHBISHOP OF SANTIAGO, CHILE,

Published in Spanish in "La Union" of Santiago de Chile, July, 1912.

* * * * *

IMPORTANT DOCUMENT.

CIRCULAR IN REGARD TO THE PROTESTANT MENACE.

Our charge as Shepherd obliges Us to guard with special zeal the purity of the Catholic doctrine; it is that doctrine which illuminates the soul of the faithful and guides it to its immortal destinies. It is clear that if the Shepherd does not constantly guard the Vineyard of the Lord (mixed metaphor!) there will enter into it the Enemy who will sow the tares of error and scatter abroad the poison of evil. "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." (Acts 20:28) This obligation, which affects Us in a special degree, is all the more important when we find in these times a special attempt being made, in the field of wickedness, exclusively destined to undermine the foundations of the Christian faith, and combat in the most determined manner the Holy Church. To-day, as formerly, an attempt is being made to destroy the work of Christ, and many believe that it is a meritorious act to attack that divine society which has done no other thing than scatter abroad good deeds during the twenty centuries of its existence. We may now repeat the words of St. John - "because many false prophets are gone out into the world." (I John 4:1) Many are they who abhor the truth and can not endure virtue, and, therefore, direct all their efforts against that institution which teaches that same truth and commands us to practice that same virtue in the name of God.

Among the many enemies who continually make war upon the Catholic Church in our land, some of the Protestant sects are especially noteworthy for the work they are doing among the people and for the stubborn attempts they make to propagate their faith. And among these sects there are two who especially distinguish themselves for their zeal, - the Methodist Episcopal and the Presbyterians.

It is true that the Catholic Church can never perish; the divine promise is: - "The gates of Hell shall not prevail against it." But it is also true that we must not be careless in the presence of a peril that threatens the integrity of the faith, and it is evident that such a peril exists among us.

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It is possible that we do not fully comprehend the magnitude of the propaganda which the Protestants are making, since their work is especially made to bear upon the neglected classes and the poor who are sunk in ignorance: for it is the truth that no man of education apostatizes from the Catholic faith, - nor, much less, does he become a protestant. We have, therefore, the obligation to conserve the unity of the faith, for, as St. Paul says, "Unus Deus, una fides, unum baptisma."

Those who have the misfortune to be separated from the Catholic Church are like the branches torn from the vine, which gave them life and strength, and, dead to grace, they hasten to their eternal perdition. "He who

separates himself from the Church," says St. Cyprian, "and joins a false sect, has no part in the promises made to the Church, nor will he receive any (recompence - forgiveness?) of Jesus Christ." And the saying of the same father is well known; "He who does not have the Church as his Mother cannot have God for his Father."

The deposit of faith which has been preserved in the bosom of the Catholic Church is the same which she received from Jesus Christ and his Apostles; and, therefore, any change in said deposit would bring, as a consequence, a church that would not be divine. St. Paul himself teaches us with all clearness the absolute immutability of revealed doctrine, when he says: "But though we, or an angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed." (Gal.1:8)

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The means which the Protestants use to propagate their errors are multiple and dangerous. As we have stated above, they have many colleges and schools, where some thousands of children are received. They also have not a few organs of publicity; - periodicals, tracts, books, and everything that can easily serve as a means of extending their teaching. They fill the districts where lives the proletariat with their reviews and heretical sheets; and not a few of the tavern houses are besieged by the writings and the personal propaganda of the pastors of these sects. They also visit the sick; they bear gifts to the families; they give them money, good, and clothing. They try, as we see, in every way, to extend their heresy by means of material gifts and help.

Among the fervid apostles of Protestantism, we must point out the so called "Salvation Army," which, if apparently it occupies itself in preaching temperance in drink, is really employed in making converts for Protestantism, as the object of its work. Do not let us deceive ourselves as to the real purpose of the propaganda which the Salvation Army is making in favor of sobriety in drink; this is but a means or a pretext; the real end of its work is heresy. Those who are prodigal in their praises of the anti-alcoholic campaign of the Salvation Army must remember that the Church has more than sufficient means for accomplishing the moralization of our proletariat in a much more substantial and adequate manner. The attendance at the services of the church; the frequent reception of the Sacraments; the "Catholic Temperance Association" which we have founded; the constant teaching given the workers in the bosom of the Catholic institutions for mutual savings, are a few of the resources which the Church offers to its children to induce them to practice morality and abandon the abominable vice of drunkenness. Our proletariat does not need to have the heretics come to moralize it. We have, thank God, other means which are surer and much more efficacious.

We cannot allow the evil of heresy to continue growing without sounding the alarm. There rests upon us the obligation of feeding that portion of the flock which our Lord has placed under our vigilance and care, and, therefore, we cannot remain indifferent in the presence of the peril which we denounce with all clearness and frankness in this circular.

In view of these antecedents, we ordain the following:

I. The parochial priests and the Vicars of churches will through approaching let the faithful know of the protestant peril. Let the preachers give notice that the principal fruit of the Protestant work is the formation of persons who are irreligious and full of hate toward the Church in whose bosom they were born. The final result of Protestantism in Chile is the extinguishing of faith in the souls of those who, deceived, abandon the Church.

II. It shall be the duty of the preachers to point out, by name, with prudence, which are the schools and colleges in which the Catholic faith is in danger.

III. To make known to the faithful which are the tracts, periodicals, reviews, or books, in which heresy is propagated.

IV. To name a diocesan committee, composed of a few priests and laymen, whose object shall be to take charge of the anti-protestant crusade and put in practice the most efficacious means for combating the work of the sects.

V. To beg, in a very special sense, of the "Sisters of Charity" (Hermandad de Dolores), The "Conferences of St. Vincent of Paul," "The Society of the Sacred Heart of Jesus," and, in general, of all the institutions whose object is to help the poor, that they redouble all their efforts of charity to free many souls from the nets of error.

VI. To recommend to the parochial priests of the Archdiocese that they organize in each parish a special Committee whose exclusive object shall be to help in the defense of the Catholic faith.

VII. The parish priests shall report to the proper ecclesiastical authority every six months in regard to the condition of their parishes, with respect to the number of heretics, the work begun by them, and as to what is being done to undo the work of these enemies of the faith.

VIII. To beg of the parish priests that they establish "The Catholic Temperance Association" and that they give it their constant and solicitous care, inasmuch as temperance is one of the means employed by the heretics in their war against Catholic principles.

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Given in Santiago, on the thirteenth of July, of 1912.

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TRANSLATION OF PASTORAL LETTER OF THE ARCHBISHOP OF SANTIAGO, CHILE,

Published in Spanish in "La Union" of Santiago de Chile, July, 1912.

* * * * *

IMPORTANT DOCUMENT.

CIRCULAR IN REGARD TO THE PROTESTANT MENACE.

Our charge as Shepherd obliges Us to guard with special zeal the purity of the Catholic doctrine; it is that doctrine which illuminates the soul of the faithful and guides it to its immortal destinies. It is clear that if the Shepherd does not constantly guard the Vineyard of the Lord (mixed metaphor!) there will enter into it the Enemy who will sow the tares of error and scatter abroad the poison of evil. "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." (Acts 20:28) This obligation, which affects Us in a special degree, is all the more important when we find in these times a special attempt being made, in the field of wickedness, exclusively destined to undermine the foundations of the Christian faith, and combat in the most determined manner the Holy Church. To-day, as formerly, an attempt is being made to destroy the work of Christ, and many believe that it is a meritorious act to attack that divine society which has done no other thing than scatter abroad good deeds during the twenty centuries of its existence. We may now repeat the words of St. John - "because many false prophets are gone out into the world." (I John 4:1) Many are they who abhor the truth and can not endure virtue, and, therefore, direct all their efforts against that institution which teaches that same truth and commands us to practice that same virtue in the name of God.

Among the many enemies who continually make war upon the Catholic Church in our land, some of the Protestant sects are especially noteworthy for the work they are doing among the people and for the stubborn attempts they make to propagate their faith. And among these sects there are two who especially distinguish themselves for their zeal, - the Methodist Episcopal and the Presbyterians.

It is true that the Catholic Church can never perish; the divine promise is: - "The gates of Hell shall not prevail against it." But it is also true that we must not be careless in the presence of a peril that threatens the integrity of the faith, and it is evident that such a peril exists among us.

The Protestants of Chile have a number of Colleges and not a few schools of primary instruction, and there are not less than 6,000 students who attend one or the other. They have about forty centers of active doctrinal preparation; and about 32 places of meeting, taking into the count the small chapels, places for prayer (oratories), and churches. The Bible Societies of London and of the United States contribute generously to the extension of their work, and the pastors who are engaged among us in the extension of Protestantism, receive heavy subsidies. We have been informed that in the branch of education, alone, they spend, perhaps, more than a million pesos a year.

It is possible that we do not fully comprehend the magnitude of the propaganda which the Protestants are making, since their work is especially made to bear upon the neglected classes and the poor who are sunk in ignorance; for it is the truth that no man of education apostatizes from the Catholic faith, - nor, much less, does he become a protestant. To have, therefore, the obligation to conserve the unity of the faith, for, as St. Paul says, "Unus Deus, una fides, unum baptisma."

Those who have the misfortune to be separated from the Catholic Church are like the branches torn from the vine, which gave them life and strength, and, dead to grace, they hasten to their eternal perdition. "He who

sowarates himself from the Church," says St. Ciprian, "and joins a false sect, has no part in the promises made to the Church, nor will he receive any (recompense - forgiveness) of Jesus Christ." And the saying of the same father is well known; "He who does not have the Church as his Mother cannot have God for his Father."

The deposit of faith which has been preserved in the bosom of the Catholic Church is the same which she received from Jesus Christ and his Apostles; and, therefore, any change in said deposit would bring, as a consequence, a church that would not be divine. St. Paul himself teaches us with all clearness the absolute immutability of revealed doctrine, when he says: "But though we, or an angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed." (Gal.1:8)

Protestantism, which appeared 16 centuries after Christ, has torn to pieces all revealed doctrine and has interpreted the truths of the Catholic dogma to suit its own conveniences. Therefore, it has divided into factions, as regards its constitution and doctrine, and now barely retains a weak and fleeting shadow of Christianity.

The means which the Protestants use to propagate their errors are multiple and dangerous. As we have stated above, they have many colleges and schools, where some thousands of children are received. They also have not a few organs of publicity; - periodicals, tracts, books, and everything that can easily serve as a means of extending their teaching. They fill the districts where lives the proletariat with their reviews and heretical sheets; and not a few of the tenement houses are besieged by the writings and the personal propaganda of the pastors of these sects. They also visit the sick; they bear gifts to the families; they give them money, good, and clothing. They try, as we see, in every way, to extend their heresy by means of material gifts and help.

Among the fervid apostles of Protestantism, we must point out the so called "Salvation Army," which, if apparently it occupies itself in preaching temperance in drink, is really employed in making adepts for Protestantism, as the object of its work. Do not let us deceive ourselves as to the real purpose of the propaganda which the Salvation Army is making in favor of sobriety in drink; this is but a means or a pretext; the real end of its work is heresy. Those who are prodigal in their praises of the anti-alcoholic campaign of the Salvation Army must remember that the Church has more than sufficient means for accomplishing the moralization of our proletariat in a much more substantial and adequate manner. The attendance at the services of the Church; the frequent reception of the Sacraments; the "Catholic Temperance Association" which we have founded; the constant teaching given the workman in the bosom of the Catholic Institutions for Mutual Savings, are a few of the resources which the Church offers to its children to induce them to practice morality and abandon the abominable vice of drunkenness. Our proletariat does not need to have the heretics come to moralize it. We have, thank God, other means which are surer and much more efficacious.

We cannot allow the evil of heresy to continue growing without sounding the alarm. There rests upon us the obligation of feeding that portion of the flock which our Lord has placed under our vigilance and care, and, therefore, we cannot remain indifferent in the presence of the peril which we denounce with all clearness and frankness in this circular.

In view of these antecedents, we ordain the following:

- I. The parochial priests and the Rectors of churches will through preaching let the faithful know of the protestant peril. Let the preachers give notice that the principal fruit of the Protestant work is the formation of persons who are irreligious and full of hate toward the Church in whose bosom they were born. The final result of Protestantism in Chile is the extinguishing of faith in the souls of those who, deceived, abandon the Church.

II. It shall be the duty of the preachers to point out, by name, with due prudence, which are the schools and colleges in which the Catholic faith is in danger.

III. To make known to the faithful which are the tracts, periodicals, reviews, or books, in which heresy is propagated.

IV. To name a diocesan committee, composed of a few priests and laymen, whose object shall be to take charge of the anti-protestant crusade and put in practice the most efficacious means for combating the work of the sects.

V. To beg, in a very special sense, of the "Sisters of Charity" (Hermanas do Dolores), the "Conferences of St. Vincent of Paul," "The Society of the Sacred Heart of Jesus," and, in general, of all the institutions whose object is to help the poor, that they redouble all their efforts of charity to free many souls from the nets of error.

VI. To recommend to the parochial priests of the Archdiocese that they organize in each parish a special Committee whose exclusive object shall be to help in the defense of the Catholic faith.

VII. The parish priests shall report to the proper ecclesiastical authority every six months in regard to the condition of their parishes, with respect to the number of heretics, the work begun by them, and as to what is being done to undo the work of these enemies of the faith.

VIII. To beg of the parish priests that they establish "The Catholic Temperance Association" and that they give it their constant and solicitous care, inasmuch as temperance is one of the means employed by the heretics in their war against Catholic principles.

IX. To beg with equal insistence that the parish priests pay all due attention to the "Society of Christian Doctrine" that it may comply with the high purpose to which it is destined, and that it may not be lacking in a single parish, as is strictly commanded.

X. To beg of the members of the religious orders that they will kindly adhere to the dispositions set forth in the present circular.

This circular shall be read on the Sunday immediately following its reception in the mass where there is the largest attendance, and a few of the following Sundays shall be set apart to make comments on it, in which comments the faithful shall be made to see the peril of protestantism, the falsehoods of the multiple sects in which it is divided, and the means to be adopted to avoid the harm which said heresy brings with it.

Given in Santiago, on the thirteenth of July, of 1912.

+J. Ignatius,
Archbishop of Santiago.

By order of his most illustrious and most reverend Lordship,

Charles Silva C.,
Secretary.

23rd St. Y.M.C.A.

~~RECEIVED~~ Reading Room.

B.M.

NOV 6 1912

Nov 5/12.

Mr Robert E. Speer.

Dear Sir:

Enclosed you will find a copy of the criticism of "The Catholic World" on your book "South American Problems". It is such a ridiculous criticism that I thought I would take a copy in long-hand and send it to you so that you could enjoy a good hearty laugh.

I have heard you speak on the Y.M.C.A. platform and know that you have not mistaken your vocation.

Your Lutheran friend.
A. Schlageter.

P.S. Pardon the writing. Rather pen to work with.

"South American Problems"
By Robert E. Speer.

Found in "The Catholic World" for
November, page 249.

If any Catholic has ever wondered why Protestant missions are universally so unsuccessful, despite the many millions squandered by unthinking and prejudiced individuals at home, let him read this book. It is hardly worthy of a review in any serious monthly, unless perhaps to call the attention of fair minded Protestants in the United States to the mental and moral calibre of those whom they pay to make converts abroad. The book is unscholarly, inaccurate, prejudiced, dishonest, and hypocritical.

Like a character Dickens would love to paint Mr. Speer makes his bow to the American Protestant public with a most eloquent and uncouth appeal for a great many American dollars to win over "an unbelieving, superstitious, and immoral" continent from ^{the} grasp of an "intolerant, impure, and avaricious priesthood." The authorities he loves to cite are infidel apostates like McCabe, drunken renegades like O'Connor, professionally anti-Catholic like Lea, and a host of South American priests whose names are wisely withheld.

We are solemnly informed, with out the quiver of an eyelid, that the Catholic religion in South America is a horrible mass of corruption, superstition, ethernalism, Bible-

2
hating, Mariolatry, and ignorance.
"Is not celibacy" asks this modern
defender of truth and righteousness,
"a wrong and evil principle? Does not
the Church through the confessions
take over all past sins, allow the
penitent to do what he likes, and be sure
of salvation? Is not the Catholic Church
radically hostile to free institutions,
the advocacy of a mere external
conformity, the determined foe of all
independent inquiry and intellect-
ual progress, the bitter enemy of the
Word of God, the foster of illiteracy, etc., etc.?

We are certain that Mr. Speer
has mistaken his vocation. He ought
to pose as an "ex-Priest" in some
of the small, illiterate towns of
the Southland; he would then be
certain of an audience prepared by
tradition and lack of mental culture
fully to appreciate his mouthings.

Only among the absolutely ig-
norant will his presentation of
Catholic doctrine pass unquestioned;
his so-called facts be swallowed
whole, and his protestations of
sincerity be accepted at face value.
We beg to remember the Command-
ment, "Thou shalt not bear false
witness."

Pax
+

RECEIVED

MAY 14 1914

Mr. Speer.

WMS

Abbott Lodge,
721 Marion Street
Waukegan, Ill.
M. 12
Apr. 29 1914 -

Robert E. Speer, Esq.,
Board of Foreign Missions
156 Fifth Avenue, N.Y.

My dear Brother in Christ -
Your welcome book on South American Problems reached me early yesterday. I am eagerly devouring it. My own foreign experience has been with India Ceylon & The Straits Settlements (not quite recent). But I am sure you will have in addition to

proving that the ¹ of any after
300 yrs trial has failed to Chris-
tianize South America, and as the
Latin Church will not reform it-
self and perform Christ's work
there it is time for some Chris-
tians to undertake it who are willing
& trying to do so. Of course, being
Old Catholics ourselves, we do not
view the S.A. Problems from the same
angle, say as Father Zahn et alibi.
Back in the seventies I remember
the Brazilian Bishops besought the
fatuous Pio Nono to lift the eccl-
esiastical yoke of enforced clerical
celibacy from the necks of the Bra-
zilian priesthood. This had the
sanction of the late beloved Em-
peror Dom Pedro. But Rome

I decided it was ⁽²⁾ preferable for
the Brazilian clergy to live in con-
cubinage or sexual promiscuity
than to allow honest & honorable
marriage. How long, O Lord!
How I am an old man, and
an old Monk. I believe in the
discipline of the ancient church.
Some are called to the monastic
life, some to the married life -
but marriage ought not to be
a bar to ordination.

I shall study your book &
if I think you are unfair to
Catholic Orthodoxy (not Popery)
I shall take the liberty of telling
you.

Very sincerely yours prochristo-
dom Cyprian, O.B.,
Hieromonachus.

Over

P.S. As librarian for our
little community may I
beg you to send us any litera-
ture you may have to spare
on the state of Missions
and the attitude of Orthodoxy
(whose dogmatic platform
is ours also) toward them &
the diffusion of the Word of
God. To me personally any
book on Missions in India or
the Malay Peninsula would
be doubly welcome. Poverty pinches
even a monk when he cannot buy
books. Am I mistaken in thinking
I heard you speak at Northfield years
ago when I had the good fortune to at-
tend the late God-beloved Dwight-Woody
addresses & Dr. Morgan?

Pax
+

KMS

C & Bob's Lodge
721 Marion St.
Waukegan, Ill.

May 13/
30 April 1914

Dear Confére -

Tho I wrote you only yesterday I want to add a word after having eagerly devoured your South American Problems. I praise God for the Christian charity that animatis is throughout.

On page 156 (if I mistake not) "Saint" Alphonsus Liguori is said to be a Cardinal which is inaccurate. He was forced to receive the episcopate by the Pope in spite of a vow to the contrary. And Pio IX raised him to the rank of one

of the
119 doctors of the universal Church.
In former days I studied Liguori's
Theology and his other works. I feel
sure he has been misrepresented when
he is made to say, "The most virtuous
priests are constrained to fall at
least once a month" if by this is
meant to fall into unchastity, or
other grievous sin.
Will you not, dear Brother, kindly
verify the quotation, giving Work &
page. Nobody can be more opposed
than I to the filthy minutiæ of
his writings, but give the devil
his due! Solomon says: "Septies enim
cadet justus et resurgent"; and again,
"non est enim homo qui non peccet".
Personally I think Protestantism
errs by defect & Popery by excess.
I firmly believe true apostolic

Christian doctrine can only be
had in these lax days by com-
paring the actual teachings of all
the ancient apostolic Churches and
where the Roman and Greek and
Armenian & Syrian and Georgian
~~and~~⁽²⁾ agreed, we shall have the
truth, and where they are disa-
greed & divided we shall have
error. In spite of this, Godspeed
performed missions in South Amer-
ica! Fiat lux et lux et pax!

In regard to Mariolatry I know
there is a superstitious cultus of
our Lady among Latins & Italians.
Yet it must be borne in mind
that one is more familiar with
the upstairs lodger or the next
door neighbor, generally, than
with the king president or even
local mayor.

Mary is only one of us, Jesus is both God and man,
On page 174, par. 1. I believe.
you do not wish to mislead.
Deharbe's is as fair a Popish cate-
chism as can be found. All Ro-
man Catholic Catechisms follow
the same division of the ten com-
mandments, the same as the Lutheran.
According to this division the first-
commandment demands the worship
of the one true god & forbids the
making & worship of idols. Phi-
lo, Josephus, Origen and the Greek
Church follow your division. The
Latin Church ^{+ Septuagint} follows S. Augustine's.
The ancient & modern Jewish pri-
ters have variously divided. Image
~~worship~~ making is commanded
by the O.T. (cherubim, pomegranates)
and allowed Bulls &c. Idol making
is forbidden.

(3)

I write in haste but with much
love for all who love the dear
Master. The influence of missions
will force the Romish Church
to teach more, to reason more,
and in self-defense to spread
abroad the Bible. I am so glad
the Latin Church is striving to give
the world a revised Vulgate. I think
the missionary you quote as having
translated Genesis and Revelations
into an Indian tongue would
better have begun with the 4
Gospels - And now farewell.
Proceed prosperit regna.

Faithfully yours
Dom Cyprian O.B.

May 19th, 1914.

Dom Cyprian, O.S.B.,
Abbot's Lodge,
721 Marion Street,
Waukegan, Ill.

My dear Brother:-

I thank you heartily for your letters of May 12th and 13th, and for the warm brotherly spirit which prevails in them. I wish that such Christians as you could be working in South America as well as here.

I thank you for calling attention to the quotation from Liguori, and the error in calling him Cardinal. I shall have this error rectified in any future editions. I have already been troubled about the quotation to which you refer, and have sought for several years to locate it. I made it on the authority of Dr. Alexander Robertson's book on the "Roman Catholic Church in Italy." I have written to Dr. Robertson several times with reference to the location of the quotation, and have also sought for it through other friends but, thus far, I have not found it and shall cut it also out of any future edition, unless it is possible to locate and quote the original passage.

With reference to the paragraph on page 174, with regard to the Ten Commandments. Is it true that the Lutheran Church omits entirely what, according to the Protestant enumeration, is the Second Commandment? My complaint regarding Deharbe's Catechism is that it actually omitted part of the Ten Commandments, as recorded in the Twentieth Chapter of Exodus and, in order to make the number ten, divided one of the

Dom Cyprian #2.

remaining Commandments into two. Any method of numbering the Commandments might readily be allowed, but not a method of dealing with them which suppressed part of them entirely and then spread out what was left so as to make the suppression unapparent.

I quite agree with you as to the curious judgment of the missionary who first translated Genesis and Revelation into an Indian tongue, instead of beginning with the Gospels.

It was good to have your reference to the Northfield Conference. I have been there almost every year that I have been in the United States for twenty-seven years, and hope to go back at least twice to the Conference this summer. I wish it might be possible to see you there again.

Very faithfully yours,

RMB:C.

Union Theological Seminary,

Richmond, Va.

Dec. 19, 1912.

RECEIVED

DEC 21 1912

KW

Mr. Speer.

Mr. Robert E. Speer,
New York.

My dear Mr. Speer:-

An article in regard to your book appeared in the "Catholic World". I feel very keenly the great injustice that has been done you and I have answered this article. I take the liberty of sending you a copy of the same and I shall be glad if you can have it published in some Northern paper as I shall try to do in some of the Southern papers.

As you know, I hope to become a naturalized citizen in Feb. and I am still eagerly looking forward to the day when I may become general evangelist for Spanish-speaking countries under the auspices of the Northern and Southern Churches. I believe that is the work for which I am best fitted and in which I can do most for the extension of the kingdom of our Lord Jesus Christ.

Since the Southern Church is burdened with debt they may be able to lend little financial aid, perhaps none at all, at present. But I have thought, if the Northern Church endorsed the plan, that some individual churches in the South would help. Two have already volunteered to do so and others I have no doubt will join in. Mr. Chester is in sympathy with the plan and if you approve, I can ascertain what individual churches will lend their help.

It may be that I shall go to Cuba on some missionary work in March but that will not prevent my entering upon evangelistic work for Spanish-speaking countries when the plans for that work are

perfected.

With every good wish for a very happy Christmas for you and
those dear to you, I am

Yours most sincerely,

John D. Jones

ROMANISM AS A SYSTEM ALWAYS AND EVERYWHERE THE SAME.

By Juan Orts Gonzalez.

I purpose in this article to deal with a typical case of unfairness, yea of plain injustice and even insult of the Roman Catholic Church against one of the leading American Protestants.

And I say typical because I shall derive my information not from any low rate Roman Catholic newspaper nor from any extremely bigoted Roman Catholic writer; no, my information comes from an American Roman Catholic publication which is considered both at home and abroad the most tolerant and liberal; a Catholic publication indeed conducted by the famous Paulist Fathers among whom was originated some twenty years ago the Roman Catholic system so-called "Americanism" and which was so bitterly condemned by Leo XIII in his Apostolic Letter, Testem Benevolentiae January 1899.

My case is connected with what the "Catholic World" has to say in its issue of November, about Mr. Robert E. Speer and his book "South American Problems". Every one who has the privilege of knowing personally Mr. Robert E. Speer realizes at once that he is not only a thorough practical Christian but also a refined, cultured gentleman. Every one who has had the privilege of hearing him handle religious discussions sees at once that thoughtfulness, fairness, justice and truth are always considered. In fact he is kind and fair to such an extent that I have heard, more than once, and from reliable and learned Protestants that he is even over-kind and over-fair towards the Roman Catholic American Church.

Any one who has read his book "South American Problems" is at once convinced that the book contains a set of facts either observed by himself or verified by reliable eye witnesses, and facts presented to the reader with soberness, delicacy and gentle fairness and with deep

respect for the Christian sense of public honesty.

But nevertheless, let my readers see what the "Catholic World" has to say of this Christian gentleman and his book. I quote from page 249 of the November issue of 1912:

"Like a character Dickens would have loved to paint, Mr. Speer makes his bow to the American Protestant public with a most eloquent and unctuous appeal for a great many American dollars to win over "an unbelieving, superstitious and immoral" continent -----. The authorities he loves to cite are infidel apostates like McCabe, drunken renegades like O'Connor, professional anti-Catholics like Lea, and a host of South American priests whose names are wisely withheld."

Let my readers bear in mind that O'Connor the "drunken renegade" was the venerable pastor of Christ's Mission and editor of the "Converted Catholic" for more than thirty years and retained in both capacities for all this time the full confidence of the Protestant Church until his death about a year ago.

I shall point out in passing the shrewd way in which Roman Catholics pretend to dismiss any charge. When Protestants speak against Romanism, then Catholics impeach their statements by saying oh! Protestants do not know well the church they criticise but when an ex-Catholic points out the errors of the Roman Catholic system they say oh! he is prejudiced and cannot give an unbiased opinion.

Reading further in the same review, we find:

"We are certain that Mr. Speer has mistaken his vocation. He ought to pose as an "ex-priest" in some of the small, illiterate towns of the Southland; he would then be certain of an audience prepared by tradition and lack of mental culture fully to appreciate his mouthings. Only among the absolutely ignorant will his presentation of Catholic doctrine pass unquestioned, his so-called facts be swallowed whole, and his protestations of sincerity be accepted at face value. We beg to remember the commandment, "Thou shall not bear false witness!"

Let my readers now see what the review has to say about the book:

"If any Catholic has ever wondered why Protestant missions are universally so unsuccessful, in spite of the many millions squandered by unthinking and prejudiced multitudes at home, let him read this book. It is hardly worthy of a review in any serious monthly, unless perhaps to call attention of fair-minded Protestants in the United States to the mental and moral calibre of those whom they pay to make converts abroad. The book is unscholarly, inaccurate, prejudiced, dishonest and hypocritical."

What disappoints any one who is deeply concerned for the religious future of America is the manner in which the actual American public press deals with such statements. Those statements will be accepted by Catholics, Jews and neutral people almost as Gospel truth. They will pass unchallenged by the Protestant press; yea more than that, not a few of the leading Protestant pastors and publishers will take notice of and begin to question either the veracity or at least the wisdom of Mr. Robert E. Speer in publishing such a book.

It is painful and distressing but a very plain fact that many leading Protestant men are more apt and ready to believe in the honesty and truthfulness of Catholic writers when they magnify their church than they are to give full credit to any statement, no matter how well founded, if that statement is against Romanism. And let my readers bear in mind that I have never in the past advocated bigotry or rough language and hope always ~~in~~ ^{the} future to treat kindly the Roman Catholic people.

But I cannot understand how American Protestants can endure silently and without shame the present conditions.

Catholics to-day may not only attack but even slander Protestant people and doctrines, and no important paper even deprecates their abusive language but we Protestants in a Protestant country can not preach Protestant doctrines without being accused of being bigots and called narrow-minded.

Catholics can organize a religious order like the Paulist Fathers, which stands chiefly for the conversion of Protestants and such attempts have ~~never~~ been denounced, as far as I know, as a bigoted proselytism, but no Protestant can go to preach among Catholics without being accused of bigotry and base proselytism.

Catholics have organized a society like the Knights of Columbus which counts already about 300,000 citizens who are bound to defend the

Roman Catholic church even in social and in political spheres, and no important paper denounces such organizations as unfair and un-American.

Catholics are taking the Bible out of our public schools and then discrediting this greatest of American institutions by calling it ungodly and pernicious. Finally they are establishing their Parochial schools (wherein the most bigoted Romanism is taught since foreign friars and foreign nuns are largely the teachers) and no important paper has warned the nation of the tremendous and sinister influence that must thereby be exerted in the near future on American ideals and civilization.

Catholics dare to say to a Protestant party, by no means can you marry a Catholic, unless the marriage is performed by a Catholic priest and an oath is made that all children springing from the union shall be Catholic, and there shall be no interference with the religion of the Catholic party; but no important paper therefore accuses them of narrowness and sectarianism.

Catholics can say from the confessional box, from the pulpit, through their books, and even through bulls of the Popes that the children of Protestant marriage are not legitimate children. They can say that when a Protestant minister performs the marriage ceremony, he merely authorizes concubinage. They can insult Protestant daughters and wives since they do not consider them canonically and legally married at all, and no one finds such conduct unfair and un-American. But we Protestants cannot speak of the Syllabus without being accused of attacking the Roman Catholic people and church.

In conclusion let me state that the book of Mr. Robert F. Speer is just the opposite of what the "Catholic World" charges. It is scholarly, accurate, unprejudiced, honest and frank and I shall add that Mr. Speer has not spoken of a third of the scandals I know could be spoken of.

I was for twenty-six years a Franciscan friar and served for some

years Fr. Serafin Linares, the Commissary General of the Franciscan Order in the capacity of Pro-Secretary and in that responsible position I became acquainted with scores of leading missionaries and with many shameful scandals. I shall give briefly four instances which I think will lead my readers at once to realize with what soberness Mr. Speer has treated his subject.

1. When I was thirty years old I offered myself as a volunteer for preaching the Gospel to the Indians of South America and as soon as my confessor, Fr. Felipe Bellvar, the most prominent preacher in Valencia, learned that fact he said to me, "Oh, my son, how candid and deluded you are; withdraw your application, you do not know that ^A missionaries go there rather to inprove the race than to preach the Gospel."

2. Fr. Sebastian Font, a prominent professor in Valencia when I left Spain and who has been for more than thirty years a missionary in South America, where he filled the most responsible positions, told me more than once that everywhere in South America in the country churches, the plain and common people place more confidence in the priests who acknowledges publicly a woman as his companion and recognizes as his sons her offspring, than in the priest who claims to be a celibate. He gave me the reasons but no reader will fail to grasp them without speaking more frankly.

3. The Most Reverend Fr. Gimeno, who was appointed several times Pontifical Visitor to South America, told me that he avoided carefully either eating or drinking in many of the convents there, for fear of being poisoned. I remember he pointed to at least two instances where the visitor was poisoned because he condemned the debauchery of the priests. In some places it is such that the visitor is compelled to punish the breakers of the law to life imprisonment and they resent the correction with all their might.

4. I keep at hand some Latin Decrees of unquestioned genuineness

and authority issued by the Sacred Congregation upon a request of Leo XIII in which it is plainly stated that there are many priests in South America whose immoral lives are a constant scandal to the faithful. I am ready and willing to translate those decrees word for word if the "Catholic World" or any other catholic authority wishes to question my statement, while I abstain from doing so because the language is too vivid for a Protestant religious paper to publish.

From Mrs. Conrader